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ONTARIO LEADERS DISCUSS AID TO HEBREW DAY SCHOOLS (page 7)
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THE CANADIAN JEWISH NEWS

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See American "flexibility" in Mideast

U.S. WILL NOT FORCE ISRAEL TO RETREAT

Washington demonstration

POLICE ACTION AGAINST JEWISH DEFENSE LEAGUE

New York, N.Y. - Some members of the Jewish Establishment who maintain that they had nothing to do with Rabbi Meir Kahane's expulsion from Brussels during the World Conference on Soviet Jewry, now are worried about the arrests last Sunday of about eight hundred Jewish Defense League demonstrators in Washington D.C.

Although the Washington police have admitted that there were no reports whatsoever of violence during the march organized by the Jewish Defence League in protest against Russia's anti-semitic excesses, close to eight hundred of the two thousand demonstrators were apprehended on charges of "obstruction". Yet all they did was stage a sitdown at the entrance of the Soviet Embassy.

Rabbi Meir Kahane, who led the demonstration of the militant Jewish Defense League, declared that Soviet Jews will be relieved of persecution and be permitted to emigrate as long as young American Jews do not hesitate to "charge the barricade" and are unafraid of arrest. All those taken into custody were later released on individual ten dollar bonds.

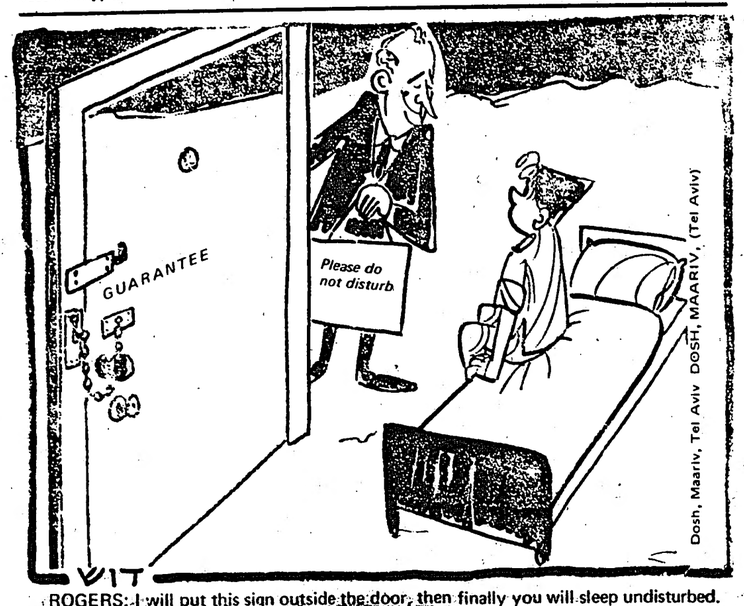
The leaders of the Jewish Establishment who are perturbed by these arrests now are asking themselves whether those Jews who are demonstrating now will become second class citizens without the right to express a dissident opinion publicly.

Many have noted that the police have begun by laying charges against members of the Jewish Defense League. They wonder what will happen if another demonstration protesting the policy of the United States government is organized for, as they say, "That could be worse." They ask who is responsible for this attitude on the part of the authorities towards a group of demonstrators.

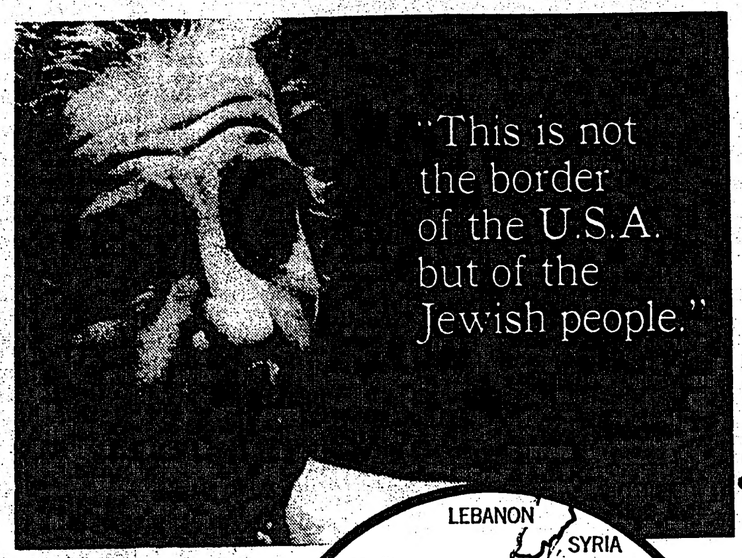
At the rally, Rabbi Kahane and other speakers urged continued demonstrations and harassment of Russians in the United States until all Jews who want to leave the Soviet Union are allowed to do so and are no longer persecuted.

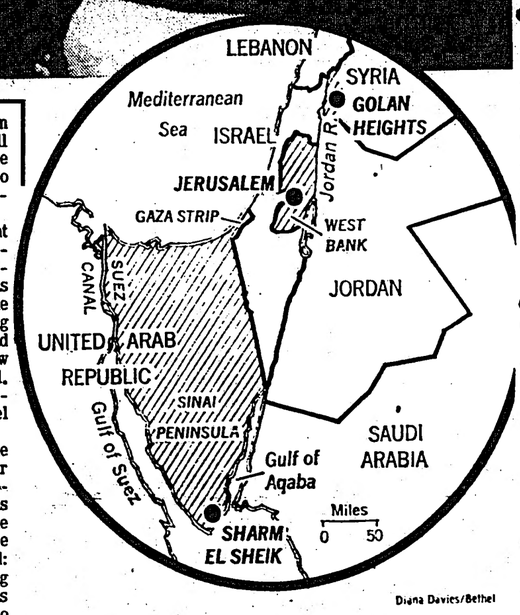
They called on President Nixon to break off disarmament, trade, space and cultural talks with the Russians as a sign of protest. The league has been protesting treatment of Soviet Jews and has demanded that Moscow permit emigration to Israel. Its tactics have included harassment of Soviet personnel in the United States.

"We are going to make the life of Russians hell all over the country," Yossi Templeman of the Student Activists for Soviet Jewry said at the rally. Repeating the theme of several speakers, he said: "Every single day during World War II, 10,000 Jews were gassed and turned into soap and lampshades and nobody did anything. We stand guilty and condemned" for doing nothing. "Never again."



ROGERS: I will put this sign outside the door, then finally you will sleep undisturbed.





Diana Davies/Bethel

Israeli Premier Golda Meir, top, was the center of debate last week over her position on troop withdrawal from Arab territory occupied by Israel (diagonal lines on the New York Times map). Sharm el Sheik, Jerusalem and the Golan Heights were the key factors in the debate at home and abroad.

ISRAEL TO HOLD ON TO "SECURE BORDERS"

by the CJN diplomatic editor

Foreign affairs experts in Washington have explained the present American public statements on the Middle East as part of the Nixon Doctrine.

MUST AVOID NUCLEAR CONFRONTATION

According to these diplomats, the Nixon Doctrine stems from the President's conviction that nuclear parity now exists between the Soviet Union and the United States and that everything possible should be considered in order to avoid a direct nuclear confrontation.

● The Soviet Union, it is stated, has warned Washington that a "miscalculation" in the Middle East could provoke such a confrontation. Last fall's "gunboat diplomacy" in the Mediterranean during the Jordanian crisis has been cited as an example of such a possibility. The Russians admit that the Americans were "bluffing" at that time. They say, however, that such a policy could have had unforeseen consequences.

AMERICANS UNHAPPY WITH "HAWKS"

● Other diplomats close to the Soviet Union discount this thesis. They say that in American eyes Israel is the "ideal model" of the Nixon Doctrine. These opponents of the United States maintain that Washington is behind Israel and that the American government would like to see more "Israel's" in other parts of the world. Sources close to the U.S. State Department say that Washington is behind Isarel but that the Americans are quite unhappy with the "hawks" who remain uncompromising towards the Arabs and whose national concerns do not lead them to consider American oil interests. These sources say that the United States would support a Middle East settlement that would guarantee the existence of Israel and that would, at the same time, allow Washington to regain influence with certain Arab states.

NEW ERA OF NEGOTIATIONS

However, the universal opinion in Washington's diplomatic colony is that the Soviets are disappointed with current American policy despite the so-called "flexibility" demonstrated by Mr. Nixon. As examples of this *flexibility* they cite the United States' policy in Indochina which, on the one hand, calls for the reduction of troops in Vietnam, yet supports intervention in Cambodia and Laos.

They admit that Nixon appears to be initiating an era of negotiations which is essentially the Nixon Doctrine. Yet the Nixon Doctrine, they say, means maintaining the American presence overseas. This policy of course includes strengthening influence in the Middle East through Israel. Also this Doctrine means that allies and friends, among whom Israel is counted as an important military and political entity, would not be abandoned.

U.S. WILL NOT PUSH ISRAEL

Israeli Foreign Minister Abba Eban, who has just concluded his talks with Washington officials, says that the Nixon administration will not impose a settlement on Israel. Although there are policy differences between the two governments, and since so far neither party has changed its position despite the Washington talks, the United States realizes Israel must bear the responsibility for its own point of view, Mr. Eban said.

The United States, he concluded, may have different views than those of Israel, "But it will not take the responsibility for forcing these views upon us."

THE JEWISH STATE STANDS FAST

Israel now is suggesting to the United States that there should be direct talks between Jerusalem and Cairo and that these talks should not take place in New York where publicity could be harmful. The American government now is exploring all avenues for the resumption of the indirect peace talks in order to end the stalemate.

It has become clear, after the Washington visit, that Mr. Eban (who is considered a dove in foreign policy) speaks unfalteringly when he states his government will not discuss a retreat from the following positions:

Sharm El Sheik, the Old City of Jerusalem and the Golan Heights. Israel also insists on a "security balance" in the Sinai Peninsula and on the West Bank of the Jordan River.

Commentary

by M.J. NURENBERGER

NO ONE BUT ISRAEL WILL DETERMINE THE BORDERS

Despite all appearances, there is very little new in the public debate between U.S. Secretary of State William Rogers and Israeli Foreign Minister Abba Eban. What Rogers suggested to the Government of Israel last week was a rejection by Jerusalem of all that the Jewish State represents: the Jewish revolt against remaining *Schutzjuden*.

For two thousand years the Jew, as a minority, had to endure the protection or lack of protection by the government of the country in which he was tolerated. Whenever a change of regime occured Jews would ask each other: "Is it good for us or bad?"

*****

Zionism came into being as the war of the Jew against tolerating the best of paternalism. The Jew, Herzl and others taught us, must cease to be the one living or existing by sufferance of others. It was essential that the Jew establish himself in a corner of the world where he would become his own master and forge his own destiny. In fact, Zionism is nothing else but the assertion of the right of the Jew no longer to have his status "guaranteed" by the best among world powers.

The Jew remembers the "defense" of the millions within the Fortress Hitler, the promises made to the DP's after World War II, and the closing of all borders to the persecuted whenever there was no Jewish homeland.

*****

As far as the protection guaranteed the Jews is concerned, one can look deep into history for a lesson.

One recalls the social climate of ancient Rome after the destruction of the Second Temple when the Roman emperors in their sport had the exiles thrown to the lions. The noble citizens of the most noble city of the time actually enjoyed the spectacle of a Judean torn to pieces in the coliseum. No Jew who has ever visited Rome will forget the inscription in memory of Titus: "Judea Capta".

For almost two thousand years many protectors of the Jew have tried to fulfill the promise of Titus. Yet, somehow, the Eternal Guardian of Israel has prevented all of them from finally vanquishing the Jew, the problem child of the world.

When Zionism became the creed of millions of our people, it was stated:

There is a Jewish problem, there are those among our best friends who have to protect us. We, the Jews, are ready to eliminate this problem by building our own homeland by sweat, blood and tears so that we can cease to be a problem.

*****

The Jew who finally returned home recreated the country in a desert where only a few tribes of Bedouins were roaming. For millenia the Jews have been expelled by force from the city of Jewish glory eternal, Jerusalem, but always they have returned.

For one hundred years now, Jerusalem has had a Jewish majority. Yet people talk about Arab Jerusalem. Those who speak about an Arab Jerusalem forget that in 1948 Jordan occupied the Old City against a resolution of the United Nations. At that time the Old City was populated not only by Arabs, but by Armenians and other non-Arab groups as well. Also, thousands of Jews were expelled from the Old City by Abdullah.

Despite guarantees by the United Nations of free access to the Holy City, the Jordanian occupier in that part of Jerusalem destroyed more than ninety synagogues and desecrated the historic cemetery on the Mount of Olives.

*****

I remember a press conference in Jerusalem in 1949 with a representative of the United Nations. When he spoke about the freedom in the Jordanian occupied Old City, I asked him:

"Can I, a Jew, visit the Old City and pray at the Wailing Wall? Would you guarantee me this right?"

I still cherish among my possessions a front page story in Haaretz, a leading Israeli newspaper, which quoted my query and the non-answer of Mr. Fisher.

*****

Mr. Rogers may lure himself into naiveté by equating the representatives of the State of Israel with some Jewish politicians in the United States ready for a deal at the expense of others.

Rogers may believe that the Soviet Union is interested in a Middle East peace and not in disarming Israel. I would rather subscribe to the candid statement made last week by C.L. Sulzberger in the New York Times that Russia does not want peace.

I still believe Rogers has not had the last word on this issue because he is not the United States. I am profoundly convinced that President Nixon and the National Security Council realize by now that there will be no deal with Arabs or their Russian protectors at the cost of liquidating a nation that has risen from the dead, as in the prophecy of Ezekiel, and that never again will accept becoming a protectorate of some of the most cynical regimes in the world.

*****

I dare predict:

The borders of the Jewish State will be defined by no one but the Government of Israel. Let there be no mistake about it.

DIVIDED ON MIDEAST

United Nations, N.Y., The United States, the Soviet Union, Britain and France are still far from agreement on the issues of international guarantees and peacekeeping forces in the Middle East, according to informed sources.

According to Henry Tanner of the New York Times representatives of the four powers have been discussing these topics regularly once a week since January 12.

None of them has yet presented a blueprint for an international force or a draft for guarantees, according to informed sources.

Even where agreement on basic principles is within reach, it cannot be completed, these sources say, because an eventual Arab-Israel settlement will have to be a package deal, and guarantees and peace-keeping cannot be separated from the rest of the package -- from decisions, for example, on boundaries and the terms of a peace treaty.

COMPOSITION OF FORCE

All four powers appear to assume that the United States and the Soviet Union as well as Britain and France will have to participate in a peace-keeping force in order to make it effective.

On the other hand, the United States has been emphasizing that the parties directly involved -- Israel and the Arab Governments -- must have a decisive voice in the composition of the force. And a Soviet presence near Israel's future borders is unacceptable to the Israelis.

Soviet and American participation in the peace-keeping force might not necessarily involve military contingents, it is believed, but could conceivably be limited to logistical and other support -- such as aerial surveillance.

A spokesman for United Nations Secretary General Thant hinted at such a distinction last Thursday.

There appears to be consensus among the four powers that other United Nations members should also participate in the force.

NO DISCUSSION OF STATIONS

According to authorized sources, there has been no detailed discussion yet on where foreign troops would be stationed and how they would operate. Dr. Gunnar V. Jarring, the United Nations intermediary, made it clear to the parties last month that he felt an international force in Sharm el Sheik was essential. This is also the view of American officials, but it is strongly opposed by Israel.

Secretary of State William P. Rogers is believed to have expressed a consensus among the four powers when he told a news conference last Tuesday that a peace-keeping force would have to be placed in the area for a definite period of time and under such terms that it could be removed only by unanimous agreement of the four powers.

American and Soviet delegates are known to have clashed frequently, sometimes bitterly, over Soviet insistence that the group specify now that the four-power guarantees would be for the Arab-Israel lines that existed before the Six-Day War of 1967.

The United States supports the reestablishment of the 1967 boundaries between Israel and Egypt, but holds that "insubstantial" changes could be made in the 1967 lines between Israel and Jordan and Israel and Syria. Britain and France are also in favor of this position.

The United States and Britain want the Secretary General to be in charge of the daily operation of a peace force. They argue that the Security Council would be slow and ineffectual. But the Soviet Union and France insist that under the United Nations Charter the Security Council must have full control of peace-keeping.

An Israeli girl soldier uses a spiked Egyptian 12-inch gun as a foot-rest at Sharm el Sheikh. It was Egypt's closing of the Straits of Tiran, dominated by Sharm el Sheikh, which led to the 1967 Six-Day War

EVENTS IN TORONTO

PUBLIC SEDER

Congregation Habonim is holding a traditional Seder on Friday, April 9 at 7:30. The Seder will be held at 12 Hollaman Road, (Glencairn and Bathurst). For Further information call 783-8437. The public is cordially invited to attend.

CONFERENCE ON HUMAN RELATIONS

"Work as a Meaningful Human Experience" is the theme of this year's National Conference on Human Relations for Labor and Management sponsored by the Canadian Council of Christians and Jews from May 10-12 in the Royal York Hotel, Toronto.

Cochairmen of the conference are R. Lou Ronson, President, Sunshine Uniform Supply Ltd. Toronto and Harry Simon, Ontario Director of the Canadian Labor Congress.

Principal papers will be presented by Hon. Justice Nathan T. Nemetz, Supreme Court of British Columbia; Rom W. Todgham, President Chrysler Canada Limited; John Crispo, Director, Industrial Relations Center, University of Toronto and Leonard Aries, Director, Equal Opportunity in Industry, Washington.

According to conference coordinator, Frazer Earle, there will also be a paper presented by a representative of labor, yet to be announced.

Delegates from unions, management, government, and the public will attend from all 10 provinces. The conference, under the title "Equal Opportunity For All", is now in its 5th year.

Sponsors of the conference -- the Canadian Council of Christians and Jews -- is a civic organization devoted to promoting better intergroup relations in Canada through educational means.

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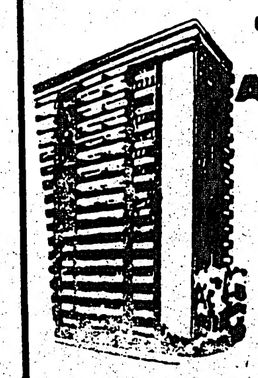

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GEORGES MANDEL

Seeds of assassination

by Maurice Edelman

exclusive JCNS report from Paris

Maurice Edelman examines the murder by fascists of France's brilliant Minister of the Interior who failed in his attempt to set up a government in exile in North Africa and was handed over to the Germans.

THE murder by French fascists of Georges Mandel, an outstanding statesman of the Third Republic, belongs to the order of historic crimes which must for ever burden the conscience of a nation. An ardent patriot, devoted to his master, Clemenceau, in the First World War, and later a Right-wing Stafford Cripps in his Ministerial style, though less austere in his private life, Mandel's essential vice in the eyes of his enemies was that he was a Jew.

In the clerical and Royalist circles where Edouard Drumont's antisemitic "La France Juive" sold 100,000 copies in 1886, to be a Jew was to be the bearer of original sin, to be a Jew and a Frenchman a contradiction in terms, to be a democratically elected Parliamentarian and a Jew the illustration of national decadence. The *Milicien* bullets that struck down Mandel in a forest on the Fontainebleau road in 1944 had been stored in the arsenal of antisemitic France for over half a century.

Mr John M. Sherwood's scholarly and well-documented account of Mandel's private life is primarily an objective and unsentimental account of the influence of French antisemitism on a statesman who, though from his prisons he finally deferred to de Gaulle as the leader in exile of French resistance, was himself better qualified than anyone to administer the fight against Hitler.

I say "administer" rather than "lead" because, like Léon Blum, Mandel was haunted by the fear—a wholly unselfish fear—that his Jewishness might compromise the possibility of a sacred union of the largest possible number of Frenchmen against the German invader.

To understand the reservations of those two men at different poles of politics, you have to recall the virulence of antisemitism in pre-war France, whose legacy, if not its overt expression, lingers today.

On the Right, Daudet and Maurras before the rise of Hitler spared Mandel their antisemitic venom. As the scourge of the Left, he could be treated as an "*Israélite de haute classe*," rather than as a "*Juif*." The Left was content to remind him that his original name was Rothschild, though in fact he was unrelated to the bankers.

When the Vichy Government was formed, the old Right and the renegade Left joined in a malignant slaver against the Jewish politicians, Mandel, Blum, Mendès-France and Jean Zay. The odious Tixier-Vignancourt, Laval's radio director, said: "I want to see a Jew hanged from every branch in the park. As for Blum and Mandel . . . !" In those days, the antisemitic charge was that a Jew could not be a Frenchman, because his loyalty belonged to the mysterious "international of Jewry" directed, according to the more explicit fascists, by an occult Sanhedrin.

The common denominator of ideology between the National Socialism of Germany and France which transcended older rivalries was hatred of the Jewish minority "Are these Germans?" Hitler asked when he saw a group of Orthodox Jews in Vienna. "Are these Frenchmen?" asked Vichy, as the Jews were rounded up for the death camps of Germany.

And the answer of history is that they were. Jews played an outstanding part in the French Resistance, and in securing that France is not a German province today. Yet in no other country—and I do not exclude Russia—has the question of "double loyalties" been so offensively raised as in France.

In Russia, at least, the charge of disloyalty levelled against Zionists is that they have a single loyalty, which is to Israel, while the vast majority of Soviet Jews are faithful to the Russian motherland.

In France, the smear is more widely spread, and the challenge is made more directly. Is the loyalty of French Jews to Israel or to France? It is a question which has found an echo in one of our own great national newspapers, and is worth a close examination, since it embodies an old and detestable libel.

A year ago Mr René Massigli, the post-war French Ambassador to Britain, wrote an article in Le Monde entitled "*Double Appartenance*," which excited a lively protest from French Jews and was energetically answered in the same paper by Romain Gary, the novelist and diplomatist.

I have myself known Mr Massigli for many years; his distinction as ambassador is unchallengeable; his services to Britain and France are of the highest order; and his chivalry illustrated in many ways, not least for me, that at a time when I was attacked by some French ultras for criticising aspects of French policy in Algeria, he wrote a lengthy rebuttal in Le Figaro.

Mr Massigli's contribution to the question of dual loyalties must, therefore, be seen not as having anything in common with the vulgar abuse of the old Mandel-baiters, but as a serious attempt to examine the subject of the Jew as a citizen, patriot and member of an historic community.

Note, though, that Mr Massigli speaks in his title of "*double appartenance*," or "double belonging," not of dual loyalty. For with his sophisticated and incisive mind, he knows that if the term "dual loyalty" is used in an attack on Jews, it can only be to mean that Jews have two allegiances—to the country of which they are citizens, and to the State of Israel, or, before that, to what antisemites conceived as the secret power of Jewry. This is an aspersion which every Jew will resent. A Jew has a single allegiance, and that is to the country of which he is a subject.

Like everyone else, Jews are entitled to feel, and do feel, sympathies with the wider communities to which they belong, whether they are religious or historical, whether represented in a place or expressed in a symbol.

Georges Mandel, France's Minister of the Interior in the Third Republic as he was seen by cartoonist "Bib" (George Breitel) in 1940

The allegiance of a Jew to Britain, France or any other country in the world of which he is a citizen or subject should never inhibit him from an "*appartenance*" to the faith and historic experience which the Jewish community have transmitted from generation to generation in grandeur as well as in tragedy.

Mandel's death was almost the last act in a terrible drama that was personal as well as national. It marked the end of the fascist ascendancy, the beginning of liberation. Like Disraeli's Alroy, who in death sneered at his executioners, Mandel faced his captors and his assassins with the cold contempt which had earned him both praise and hatred in his political life.

But by his tenacious patriotism combined with his steadfast self-identification as a Jew, he should remind his fellow-countrymen that a single and unshakeable allegiance can be nobly accompanied by more than a single "*appartenance*."

A HOME IN ISRAEL

A unique, worthwhile project has been launched by Mr. Luis Sharp, a Toronto resident.

In cooperation with Pioneer Women, Mr. Sharp has undertaken to build a residence for new immigrants in Israel. This generous man has donated land for the project, as well as $100,000.

Many Toronto citizens have already become involved in this important venture. Mr. Luis Sharp's son, Dr. Allen Sharp; his son-in-law, Hersh Fogel; and his brother Max have contributed generously. Other friends of Mr. Sharp who have contributed include Max Tenenbaum, Albert Latner, Joe Tenenbaum, George Goldlist and Alek Grossman.

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HOW THE FORMER AMBASSADOR TO MOSCOW MET HIS MOTHER IN RUSSIA

by MOSHE RON,
CJN Correspondent in Israel

In these troubled days for world Jewry it is interesting to read the account of the former Israeli Ambassador to Moscow, Mordechai Namir, describing how he met his aging mother in the Russian city of Kharson.

Namir's autobiography gives a fascinating description of how, after months of red tape, he finally succeeded in obtaining a special visa from the Russian authorities to visit his mother, Batia Nemirovsky, in the far-off Russian city.

Namir writes: "The correspondence between my mother and me ended in 1941 when the Germans attacked the Soviet Union.

After the departure of Golda Meir from the post of Israeli Ambassador to Moscow, my mother heard somehow that her son, Mordechai Nemirovsky (Namir), would become ambassador, but she was afraid to contact me. By chance, I received a letter from a friend in Israel who wrote and told me he had heard my mother was living in Kharson."

Mordechai Namir

GROMYKO HANDLED APPLICATION

Just a short time before he was to leave his post in Moscow, Namir obtained his mother's address. When he went to say goodbye to the then Vice-Foreign Minister Andrei Gromyko he asked the Russian diplomat to grant him one favor: that he be able to see his mother before leaving Russia.

Gromyko promised Namir he would take charge of processing his application. Shortly thereafter the Israeli diplomat received a message from the Foreign Office, informing him that he had offical approval to visit his mother. Namir was accompanied to Kharson by the First Secretary of the Embassy, Zeev Argaman.

Namir writes: "We flew from Moscow to Odessa and continued by steamship to Kharson. We had a special cabin with two beds, whereas the hundreds of other passengers had no choice but to sleep on the deck of the ship. All the time we were aboard ship two secret agents, who had a cabin next to ours, kept popping up wherever we were. Whenever we tried to talk to a fellow passenger the agents would intervene and refuse to allow us to start a conversation.

NAMIR MEETS HIS MOTHER

When the ship arrived at Kharson, hundreds were waiting on the quay to see their relatives. Finally Namir managed to get a taxi which took him to the poor flat where his mother lived.

Via the grapevine Mrs. Nemirovsky had heard that her son was coming to see her. As they had not seen each other for twenty-six years, their meeting was dramatic. After the initial shock, the hugging, crying and kissing, both mother and son burst into tears. Yet even at such a moment politics could not be forgotten. Mrs. Nemirovsky warned her son to speak softly so that others living in the house would not overhear their conversation.

THE YEARS OF SEPARATION

Namir's mother told him that when the Germans invaded Russia, the whole family had fled into the woods, where, after a bitter struggle, the father died. She told of how the Germans had killed 60,000 of the 75,000 Jews in Kharson, and of how rampant antisemitism still was in the town.

Namir told his mother of life in Israel. Needless to say, she could hardly believe what she heard. Mrs. Nemirovsky was very concerned about Israel's political situation, but her son assured her that Israel would stand fast. Later, with kisses and tears, they parted.

NAMIR WANTED HIS MOTHER TO EMIGRATE

On Namir's return to Tel Aviv, he asked the help of the Russian Ambassador there to pressure the authorities so that his mother might come to Israel. However Namir never received an answer from the Russian Ambassador or to the letters he wrote his mother.

One day a letter arrived from Kharson informing him his mother had died.

In this way the tragedy of Namir's being unable to bring his mother to Israel came to an end.

NER ISRAEL STUDENTS IN JERUSALEM

Not many years ago, American and Canadian students in Jerusalem were still considered to be something different. In the last few years this situation has changed radically. In recent years large numbers of young people, particularly from North American yeshivot, have gone to study in Eretz Isroel. * * *

At present there are twenty-five young men from Ner Israel of Toronto studying in Israeli yeshivot. When asked what drew them to study in Jersualem, several different replies were given.

Most significant in the students' answers is the frequent mention of the actuality of the learning experience as part of the drama of the Jewish nation. The fact that there is such a great community that lives with and by Halacha makes the learning in the Bais Medrosh a direct force in determining of how life is to be lived in the community.

Added to this is the awareness that the land itself is intimately linked with the historical perspective and the future destiny of the Jewish people. As such the learning that is acquired here is an extension of the Mesorah that is indigenous to this land. * * *

The technical benefits that the American or Canadian yeshiva student gains in language are unparalleled in the Diaspora. Depending upon the yeshiva, often Yiddish is learned as well as Hebrew. The exposure to Israeli Roshei yeshivot and yeshiva bochurim is a broadening experience. Perhaps most of all however, the young Torontonians who come to study in Eretz Isroel do so because their Torah studies in Toronto generated within them a feeling of commitment to Eretz Isroel. Perhaps primarily, many come because of the feeling, however subconscious, that they are part of a people. One senses in their relationship to the Jewish State an appreciation of this realization, for the fragmentation of life in the Diaspora makes it more difficult to maintain the image of peoplehood. In Eretz Israel this consciousness is more actual and apparent. Given the troubles of Eretz Israel, there are still problems within the "mishpacha". Yeshivot throughout the world have been virtual islands of Jewish consciousness. With greater numbers of talmidim studying in the Jewish State, then returning to the Diaspora, we can look forward to a revitalization of the consciousness of Jewish peoplehood.

The continued success of the Ner Israel of Toronto, strengthened by its students' studying in Israel, cannot help but strengthen the Toronto community when these students return.

BETH SHOLOM FEATURES CANADIAN ART

The Beth Sholom Synagogue will feature the works of leading Canadian artists and sculptors at a showing which will be held at Beth Sholom Synagogue 1445 Eglinton Avenue West (Assembly Hall), from March 28th to March 31st.

These paintings will be previewed at the show on Sunday night, March 28th between 8-10 p.m.

Myron Cooper, the renowned Toronto artist, has donated a door prize in mixed media.

A highlight will be the Collectors Corner in which paintings under a hundred dollars each will be featured. These works have been missioned especially for the Beth Sholom show.

Mrs. Judith Fine is coordinator of the show.

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NOW WE ARE REALLY ALONE

by Ephraim Kishon

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In the short span of our national history, we have become used to the idea that we are somewhat isolated within the family of nations. No sooner did the curtain rise but the British betrayed us as a matter of tradition; then the Russians crossed over to the other side of the aisle; the French embargoed us in the back as soon as they got an intoxicating whiff of crude oil; and the Germans cooled remarkably once they realized the assets inherent in military defeat. Who else? U Thant hated our guts right from the beginning because of our small size, and as for our American friends, their ardour drops once Presidential elections are over. . .

That left us with only two loyal allies who invariably stood by Israel in all its crises: World Jewry and the Arabs.

And now there is only World Jewry left.

* * *

Try to remember, dear friends, how often in our history we have faced catastrophe during the last few years, hovering threateningly overhead and no solution whatsoever in sight. During the fate - during the last few years, when the whole civilized world was monolithic in its categoric demand for an Israeli withdrawal to unsafe and unrecognized borders, in exchange for the Arabs' willingness to call the old armistice agreement a "peace treaty", in those fateful days our harassed glances turned towards the Valley of the Nile and our parched lips mumbled a mute supplication:

"Gamal, where are you?"

And he came. Gamal was always in the right place at the right time -- until he was taken from us. The great Egyptian statesman got up in Cairo whenever the people of Israel were in danger, and addressed the cadets in his clear voice:

"What was taken by force, will be returned by force!"

And we kept prompting him from the wings:

"Hey, Khartoum! Don't forget Khartoum!"

And the President went on: "No peace, no negotiations, no recognition!"

* * *

We breathed, greatly relieved, the Russians had a nervous breakdown and everything looked like war.

Now the great man has gone and left us orphaned. Gamal's immediate successors are not endowed with the Leader's charisma and they even have a slight tendency towards logical thought. Anwar, that nincompoop, needed only a few months to discover the basic gimmick: the world expects deeds from Israel but only words from Egypt, and in exchange for the old borders he is willing to supply an unlimited quantity of new words.

"An absolutely final arrangement", he says to "Newsweek", "a big dose of genuine and lasting peace in our area. . .Recognition of Israel's sovereignty and territorial integrity, what else can I do for you?"

No need to go on, Comrade Sadat. Washington is already in a swoon, it is lying at your feet, you'll have to douse it with a bucket of cold water. Because not only do you admit that Egypt was defeated by a state which actually exists, but you are even willing to grant the aggressor the right of free passage, navigation privileges, bonuses and overtime, everything, immediately after the solution of the refugee problem, a ban on immigration and the evacuation of the State's Jewish citizens.

Anwar has got the idea: you must keep talking.

The nations around the world are watching us angrily:

"What else do you want, for goodness sake?"

And we sigh:

"Nasser, where are you?"

But he won't come and succour us on the information battlefield. He who was taken by force, won't return. Our country's great benefactor, the founder of the Movement for a Greater Israel, is lying in the mosque named for him, and with him are buried all our hopes for an understanding with the nations of the world.

Let's not fool ourselves: the package has been dissolved, the close cooperation between Israel and the Arabs which lasted for over two decades has by all appearances come to an end. With the demise of the greatest of Arab leaders, the coordinate efforts of our government have drawn to a close. From now on we are going our separate ways.

Just watch Hussie make mincemeat of the terrorists. Iraq is out of the running. All are ready to say three times a day "contractual peace" and their tongues do not even stumble. All that just so that we should abandon the forts and retreat to our doorway. Nasser is dead. There is no one left to shout the right nonsense at the right time, to take the marvellously illogical steps at five to twelve. We have been left alone. Even the Syrian front is quiet. Et tu, Damascus?

* * *

—We have lost our last and most faithful ally. One can no longer rely on the Arabs.

WHAT OTHERS SAY

A press opinion from The St. Catharines Standard of March 4, 1971.

TROOPS IN THE MIDDLE EAST

Amid the recent welter of reports on the Middle East situation there was a brief, but highly significant item that likely escaped the attention of the casual reader.

It referred to the fact that a 500-man Pakistani army training mission left for home this week after spending more than three years in Jordan. The same news report from Amman, the capital of Jordan, mentioned in passing that a 600-man strong Pakistani combat brigade would remain in Jordan. This brigade has been in Jordan since just after the 1967 war. Its main task, according to the Amman report, is to guard Jordanian military airfields.

On the one hand, one cannot blame Jordan's King Hussein for preferring to entrust the security of his airfields to Pakistani troops rather than to those of his Arab neighbors. On the other hand, it's rather significant how little information has been leaking out of the Arab countries on the extent of active military participation by foreign troops in the Arab-Israeli confrontation.

Now if the Americans had despatched, say, a dozen US Marines to Israel, no doubt we would have heard all about it. It would have been treated as a major issue by the UN General Assembly, with speaker after speaker denouncing it as an unwarranted American imperialist interference.

But the presence of more than 10,000 Soviet troops, including fighter pilots, in Egypt is perfectly acceptable to both the UN and world conscience. And the presence of more than 1,000 Pakistani troops in Jordan is apparently hardly worth mentioning.

One can't escape the feeling that it's the UN, and not General Dayan, who is looking at the world with one blind eye.

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None but the finest ingredients are used, coupled with expert craftsmanship. To assure your satisfaction, our products are of highest quality. NO MATZO MEAL IS USED.

There is a full-time mashgiach in attendance at every phase of the production. Our Passover products will include all kinds of birthday and party cakes, as well as other specialties to suit your every need.

Our stores will be open for the sale of Passover baked goods as follows:

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FRI.	April 9	7 a.m.— 5 p.m.
MON.	April 12	7 a.m.—10 p.m.
TUE.	April 13	7 a.m.—10 p.m.
WED.	April 14	7 a.m.—10 p.m.
THUR.	April 15	7 a.m.— 5 p.m.

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HUMAN RELATIONS

WIDOWER IN LOVE

DR. ROSE N. FRANZBLAU

QUESTION: I am a widower, 73, well provided, and run my own business. My wife, to whom I was very close, died almost two years ago. I miss her more than ever. Even now, I carry her pictures with me and constantly look at them.

My two sons, married, want me to live with them. I want to live by myself. Yet, it is lonely.

Nine months ago, I met a very nice woman, 2½ years older than I am. She tried to do everything for me. But she wanted to get married. I'm not ready for marriage. My wife is still with me too much in memory.

Then, while visiting this woman, I met a lady friend of hers, recently widowed, saw her several times, and fell in love with her. She is 67, attractive and well-mannered. She is my type.

I would like to make my life with her as man and wife, without marriage, for about 6 months. If we understand each other and agree with one another, I would marry her. She insists she cannot do this. She is independent financially. She wants marriage which I am against at this time.

We would like your suggestions.

ANSWER: The male is always thought of as the aggressor, and the one who takes the initiative in any important decisions. While this may be true most of the time, there are times when the female takes over and does the wooing and pursuing.

Even in a marriage where the man is the undisputed head of the household, there are times when a man wants to be courted. He may be going through an experience on the outside which makes him ineffective or frustrated.

Then, when his sexual desires become less frequent, he feels his potency is waning. At a time like this, it is stimulating to have his wife express her desire for him, which reawakens and re-evokes his desire for her.

In the later years, when widows and widowers meet, it is the woman who again takes over. She may show her affection and interest by being attentive to the man's needs, and doing things for him. This is her way of showing what a good wife she could be, and how much easier life would be for him, with her around.

It is not so much your inability to give up the memories of your beloved who passed away that keeps you from wanting to remarry. The real reason may be that you love being courted and wanted all over again, and do not want to give up the emotional pleasure this brings you.

Asking this woman to live with you as man and wife, in order to determine whether you could be compatible as husband and wife has, again, a familiar ring. Young people sometimes give this as their reason for engaging in premarital sexual activity.

Aside from the ethical and moral considerations which may constitute this woman's way of life, and which she does not want to violate, she may feel that, both psychologically and realistically, this could only hurt her in the end. At her age there aren't too many men around who are available for marriage. To give her all to one who promises marriage but isn't ready for it, might mean a woeful waste of her time, when time is so important. Actually, when you ask too much, as you are doing in suggesting a six month experimental period, you are testing her love.

When she tells you that she is financially independent, she is letting you know that she wants to marry you because she cares for you, and not for financial reasons.

* * *

If you really care for this woman, but are not yet ready emotionally to get married, you should continue to see each other and get to know each other better.

Perhaps, if she does not pressure you to make a quick decision, you will come around by yourself. You may then decide to get married sooner than you think, and find fulfillment in new areas which would make this marriage special unto itself.

So What's New?

by Ruthie

"So wat's new?"

That query is my opening remark whenever I meet our mutual friend, Mottel. To look at his drooping shoulders and crestfallen face, one would think he carries the problems of the world upon his shoulders. His tales of woe, TAKEH, imaginary or real, make you think he has enough to bear. His only consolation is that some day he'll be a privileged character in GENAIDEN.

'So what's new!" he mimics, "Gittel, that's what!"

Gittel is Mottel's wife. They go together like bagel and lox. His quiescent, docile nature is complemented by her aggressive, domineering attitude. Gittel is basically a good-natured soul. She means well. Her desire for perfection, however, "gives me nothing but TSORRES", to quote Mottel.

" I can't even take a shower", he cries. "Before I even run the water, she yells, "Don't leave your shoes in the dining room, put the dirty underwear in the hamper, don't slop up the floor, close the faucet tight when you're through".

"By the time I'm ready for my bath, the zing is gone."

"Do you think she even let's me shave in peace?" "I try so hard to keep the bathroom clean. But, it's no use. I blow the dust from the shaver into the toilet bowl. From the HELLE HOTE she finds something."

"The rim of the flush bowl is dusty."

"I merely walk through the kitchen, and I hear, "If you're warming up something, don't forget to turn off the jet. If you're going to the refrigerator, don't stand there all day with the door wide open, deciding what you want. If you're taking a glass of water, turn the faucet gently so the floor doesn't get sprayed."

"This barrage is accompanied by Gittel herself, following to see if I carry out her orders."

According to Mottel, is it any wonder that some men go completely hay-wire?

Yet, he can't do without Gittel. After all, who finds the car keys? Mottel searches the house for half an hour, looking for them. Gittel, however, with woman's instinct, picks up the scarf which Mottel threw carelessly on the dinningroom table. Sure enough, the keys are there, lying under the scarf.

So what's new?

(Copyright North American Press)

Recipe for the week

GINGER CHICKEN

An interesting flavor, hot, but not gingery -- and a sauce rich in sherry. The flavor is vastly improved if the dish is made one day in advance and reheated.

INGREDIENTS

8 chicken joints
2 oz. flour
2 level teaspoons salt
1/2 level teaspoon pepper
1 level tablespoon ground ginger
6 tablespoons oil
2 tablespoons margarine
3/4 pint chicken stock
1/4 pint sherry

METHOD

Mix the ginger, seasonings and flour and coat the chicken. Fry in the mixed fat and margarine until a rich brown. Have the chicken, stock and sherry heating at the side. Remove the browned chicken pieces and put in a casserole, add to the casserole any remaining seasoned flour and cook for 3 minutes until pale brown. Add the hot liquids and whisk until smooth. Pour over the chicken pieces, cover and cook in a moderate oven for 45 minutes, until tender when pierced with a fork.

This recipe makes enough for eight.

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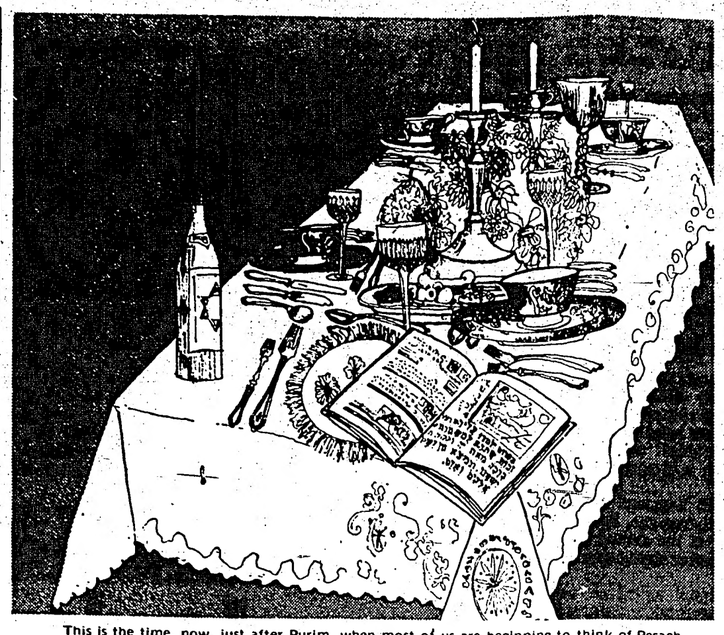


This is the time, now, just after Purim, when most of us are beginning to think of Pesach, when we actually prepare the first stages, not only the spring cleaning routine, but the actual stocktaking. Newlyweds in particular may want to supplement their wedding presents with an extra dinner service or special Pesach cutlery.

Don't forget to stock up on extra wineglasses for guests. Also, coasters shaped like tiny bowls conveniently eliminate wine stains on the tablecloth.

P.S.—Whatever you do, don't forget to provide enough Hagaddahs!

PESACH IS MORE THAN THE TABLE AND THE STOMACH

special JCNS report from London

There is now only a very short time left before the onset of Pesach.

This is the occasion which of all the great days of the Jewish year requires the most of the housewife.

Yet it isn't by any means the only time in our calendar when one should be busily engaged in preparing for a great event. The amazing thing, if you look at all the highlights of our year, is that there is a special period of preparation in one way or another for every single one of them.

But the tragedy is that, important as domestic preparation undoubtedly is, there is something wrong and superficial if Judaism is to be nothing more than a matter of the table and the stomach.

* * *

The mental and spiritual preparation is equally or more important.

All loyal Jewish homes build up towards Pesach by bringing matzot in and removing levened foods. But how many heads of families sit down beforehand and go through the Hagada? How many plan the way their Seder celebrations will be conducted, equip themselves with historical anecdotes, instructive comments and interesting sidelights to make their Sedarim so much more meaningful?

This is what Seder should be -- a grand teach-in on the history and ethics of the people of Israel.

* * *

An annual Model Seder for the children encourages parents to brush up their Seder technique by coming along.

And for those who have access to it, the Jewish Encyclopedia can be consulted with profit on this as on every other Jewish subject.

TORONTO WOMEN'S NEWS

PIONEER WOMEN

One of the highlights of Pioneer Women's Education Program is the annual celebration of "International Women's Day". This year a panel representing Canada, Israel and India will discuss recent achievements of women in their respective countries as well as projected activities for the future.

Moderator is Barbara Frum, a noted Canadian TV personality. Panelists are: Mrs. N. L. Ferries, representing Canada; Mrs. Batsheva Shaviv, representing Israel and Mrs. Molly Barlow, representing India. The event takes place Tuesday, March 30th, 8:30 p.m., Auditorium, 12 Viewmount Ave.

All are welcome to attend this meeting.

HEBREW WESTON CHARITABLE SERVICES

A general meeting of the Hebrew Weston Charitable Services was held recently at the home of Mrs. Sidney Freeman, Richview Ave. Mrs. Harry Frisch, the president, presided.

Mrs. Frank Bader, program convenor, introduced the guest speaker, Mrs. Arthur Soles, a past president of the Women's Auxiliary and a member of the Board of Baycrest Center, who gave an informative talk on the programs and activities of the Home. She also spoke on the volunteer services and admission procedures of Baycrest.

An executive meeting will be held on March 30th, at the home of Mrs. Edward Green, Dalemount St.

HEALTH EDUCATION LECTURE SERIES

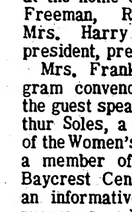
There is one remaining lecture in this series which will take place on Wednesday April 7, 1971, in the Auditorium of the New Mount Sinai Hospital at 1:15 p.m.

The Topic -- "Our Medical Future -- What Does It Hold For Us?" will be discussed by Dr. David Bohnen and Dr. Nathan N. Levinne.

ORT BAZAAR

The annual ORT Bazaar will be held this year on Wednesday, May 19th at the St. Lawrence Market.

ORT, the Organization for Rehabilitation through Training, maintains and supports 650 schools throughout the world.



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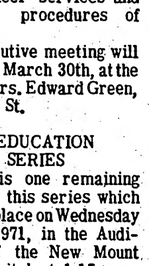

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THE GREEKS HAVE MOTHERS TOO

by David Nathan

exclusive JCNS report from Athens

At a time when the Jewish mother is under a constant barrage of criticism from her literary offspring, when she is the subject of a thousand jokes all demonstrating her obsessive ambitions for her son ("How old are my children? Well the lawyer's three and the doctor is six"), Greek actress Melina Mercouri has just played the definitive version.

Her performance as Nina Kacew, mother of French novelist Romain Gary in "Promise at Dawn", the film made from Gary's autobiography, in which he revealed that his mother had more or less dictated the whole course of his life, is a volatile piece of work. But how much was Greek and how much was Jewish?

Miss Mercouri herself sees little difference. "My own mother", she said, "is like Nina exactly. She is a very ambitious woman. She tortured me enough, but in a very constructive way."

Her mother, sitting a yard away, nodded and smiled in agreement.

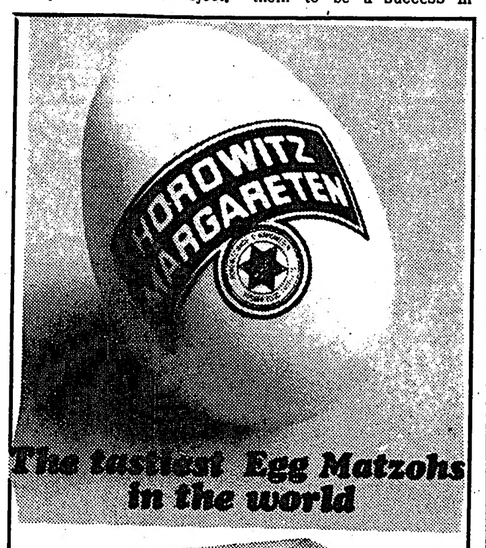
"These mothers", continued Miss Mercouri, "are very much alike in the Mediterranean countries -- that is when they are poor. They want their children to grow up very quickly; they want them to be a success in life. You have great dreams for your children -- when you are rich? What dream can Onassis have? Only nightmares."

Miss Mercouri's husband, Jules Dassin, who wrote, produced and directed the film, thought there was a basic difference.

"Generalizations about Jewish mothers are inaccurate and unfair," he said. "I don't believe my mother was quite like my neighbor's mother, for instance. But if you are to make a generalization, I think it is that the Jewish mother, consciously or not, believes that survival for her son obliges him to go further. He has to become an artist or a professional man, not just an ordinary success like the Mediterranean woman wants for her child. It is all to do with becoming unassailable, more powerful, less open to attack.

"Melina knows the whole story of the Jewish people, but antisemitism is practically unheard of in Greece. So she knows about it cerebrally but not emotionally.

"Jewish mothers, Greek mothers -- they're all the same," said Miss Mercouri's mother, smiling. "You know, I have such bad asthma I nearly die."



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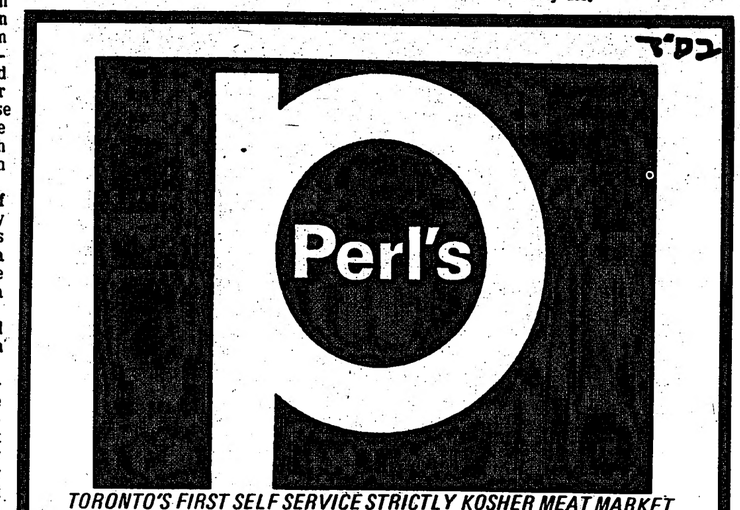

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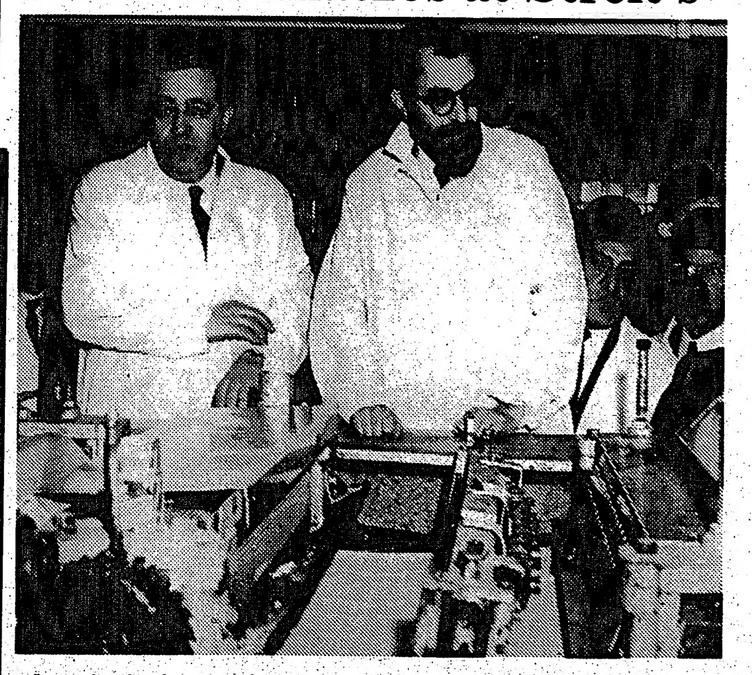

Inspection by these prominent Rabbis guarantees Streit's Passover matzos are being made in accordance with the rigid precepts of Kashruth.

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HEBREW CALENDAR
29th of Adar 5731
Sidra: Rosh Chodesh Nisan Shabbas Hachodesh-Vayikra
Candlelighting: Toronto, 6:19; Montreal, 5:57

Time to act:

THE NEW QUEBEC

Claude Ryan, publisher of Le Devoir, and French Canada's leading political columnist, last week disturbed some Canadians when he stated in an interview that there is a fifty-fifty chance that Quebec will separate from the rest of the country.

Mr. Ryan also said that he believes René Lévesque actually has become *the* leader of the opposition in Quebec and thus potentially is the alternate choice for Prime Minister of the Province.

At the same time Robert Bourassa, Premier of Quebec, told prospective American investors in New York that political developments in Quebec, even the possibility of political autonomy of the Province, would not interfere with its economic development and would not affect the opportunities for doing business there.

All this points to one new factor which many choose to ignore: that the term "independent Quebec" already has become acceptable in circles where it had been considered outrageous until last year.

It seems to us that events in Quebec have reached a point where people have ceased to fear autonomy and certainly have adjusted themselves to the idea that French will become the working language.

We also believe that it is infantile to assume that investors in the United States or elsewhere would hesitate to do business in Quebec because French and not English becomes the first language of industry and commerce. Businessmen do business for profit and not because they are interested in the political or cultural atmosphere of the area in which they are active.

We also dare repeat that the time has come for our community to understand that French Canada has moved far away from the era of Duplessis when people could have been terrorized into submission, political or cultural. The time has come to look at the developments in Quebec with lucidity.

Political pornography

POISON FOR THE MIND

Does a bookseller have the right to remove from his shelves writings with whose propaganda line he disagrees? In Toronto this week news commentators questioned a merchant's right to do so.

The discussion focused upon the recent book by Canada's number-one-lobbyist for the extremist Arab, anti-Israeli propaganda machine. The book in question contains the most vicious lies about "Zionism", an attitude which the bookseller rightly considers obscene from the political point of view.

Those who oppose the decision of the bookstore owner agree that one has the right to remove pornographic works from his shelves. However, when it comes to political pornography, the same commentator questions the right of a man to refuse to sell such trash.

The question we would like to raise is:

Why should political pornography, obscene writing that poisons the minds of people, be considered less dangerous than sexual pornography?

Russia's mentally disturbed

CRUELTY

Dr. Andrei Sakharov, the world famous Soviet physicist, openly has accused the Soviet government of a policy involving mental cruelty against dissidents. One should remember that this serious statement by one of Russia's outstanding citizens was made not abroad, outside the Soviet Union, but in Moscow. It is easy to understand that such a step endangers the very life of a man like Sakharov. One charged with "anti-Soviet propaganda" within the Soviet paradise cannot counterattack the authorities, a route open to a citizen of a decadent country, like the United States or Canada. Sakharov, by this act of courage, has risen to the stature of a Zola while exposing himself to the most brutal persecution meted out by the Moscow regime by those who oppose its excesses.

Sakharov had circulated a 1,000 word document which he signed and in which he declares that dissidents arrested by the Soviet authorities are the victims of "violation of human rights and medical ethics." He mentioned two Jewish inmates of a psychiatric hospital, Vladimir Borisov and Viktor Fineberg, who are now on a hunger strike in protest against a certain drug treatment.

According to this document, these drugs alter the mental processes and are forcibly given prisoners in order to exert pressure on them while being kept in institutions with the mentally ill, with persons suffering from homicidal tendencies. Besides the administration of such drugs, electric shock therapy is being used against these inmates. In the statement endorsed by Sakharov, the prisoners state:

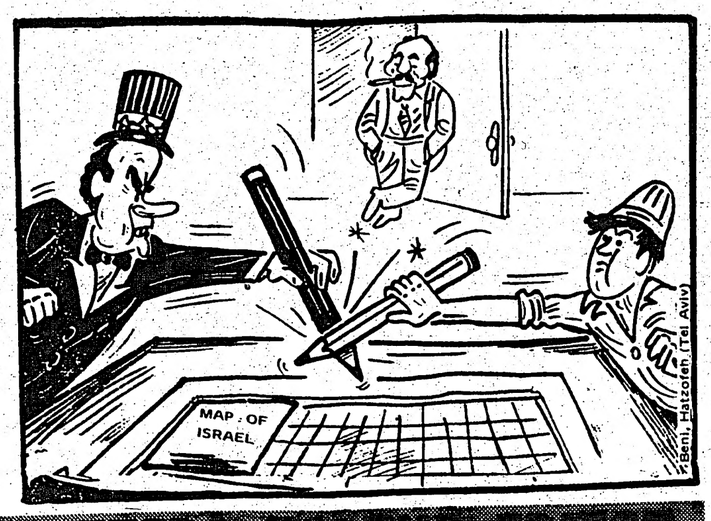
"Medicine, one of the most humane of the professions, has become a servile handmaiden of the regime's correction agencies in their hangman functions.

"With the help of medicine, an attempt is thus being made to cause people to literally lose their minds by certain chemicals if they refuse to adapt their thinking to the standards set by the regime or refuse to spend their lives wearing the mask of a happy, smiling slave."

Among those in these institutions are Pavel Litvinov, grandson of the late Maxim Litvinov, a famous Jewish Communist, a brilliant Foreign Minister of the Soviet Union and wartime ambassador to the United States and Lirisa Daniel, the wife of the banished dissident poet. All these people had protested against the invasion of Czechoslovakia. According to the same document, other prisoners are being held in such psychiatric hospitals for as long as fifteen years, says Sakharov: "until they repudiate their beliefs."

This is the country, this is the government that some of our "progressives" are presenting as the ideal homeland of the toilers.

Recently a former Canadian Prime Minister publicly stated that the socialist NDP always seems to discover the negative aspects of American society. We wonder whether such idealistic statesmen as the leaders of this group would finally emulate Sakharov, and, without endangering their lives, but undermining some of their demagogic politics, publicly protest against such unheard of cruelty.



LETTERS TO THE EDITOR

Survivors' protest

Dear editor,

The Association of Survivors of Nazi Oppression protests very strongly the treatment accorded Rabbi Meir Kahane at the Brussels Conference on Soviet Jewry.

Rabbi Kahane is the spokesman for a significant sector of the Jewish Community throught the world and the Brussel Congress should have permitted all representatives of Jewish organizations to voice their opinions.

With all due respect to the leaders of the World Congress, our Association does not believe that they had the right to stop any leader from voicing his opinion.

We know that Rabbi Kahane is an active leader in the community and we also know that he is an outspoken person. Therefore, even if on some occasions we may not agree with his endeavors, we still believe that he should have been given the right to speak.

We are of the opinion that an apology to Rabbi Kahane is in order.

We furthermore hope that such mistakes will not occur in the future.

Issie Veisfeld
Pres., Assoc. of Survivors of Nazi Oppression
Montreal, Quebec

Call to youth

Dear editor,

The following is an open letter to Mr. Daniel Monson, Q.C., President of the Zionist Organization of Canada.

Dear Mr. Monson:

"G-d works in many ways, His wonders to perform". Out of dissension in Brussels, a clarion call in Canada!

I am referring to your article in the March 12th issue of The Canadian Jewish News under the heading "Brussels Aftermath".

I am certain that I echo the sentiments of many when I say that you, Mr. Monson, are a man of great courage and considerable foresight. Your integrity and humility have earned you the respect and admiration of many a Jewish heart, young and old.

First, our Canadian youth were aroused by Rabbi Kahane; now, you have said: "They (the Establishment) cannot accept the fact that in a world comprised largely of youth, their position is anomalous. . .The Establishment, unlike a democratic parliament, which it claims to be, recognizes no opposition".

With your statement, Mr. Monson, you are, in effect, opening the doors of the Zionist Organization of Canada to our Jewish youth.

May the courage of your convictions as a leader in our community pave the way for other leaders to take stock of their respective Establishments.

Lil Platt
Toronto

What's reason

Dear editor,

In The Canadian Jewish News (March 12th) there appears an epistle by Mr. I. Jacobson under the caption, "What is reason?". I would like to offer a few comments.

Mr. Jacobson says he felt compelled to defend the letter and spirit of "authentic Jewish Tradition." In every age, those who proposed a more enlightened view than had been held by the traditionists were branded as "ignorant", "sacrilegious", "reprobate", etc.

These defamers were arrogant enough, and, yes, ostentatious enough to proclaim themselves as the keepers of the "tradition".

One of the best examples of that is the case of the Baal Shem Tov, who was incessantly hounded by the Vilner Gaon and his followers. When Mr. Jacobson brands me with these epithets, I am indeed in good company, for the Baal Shem Tov was also subject to the very same abuse, and on the part of far more knowledgeable persons than either Mr. Swartz or Mr. Jacobson, your two recent correspondents on this issue.

The "tradition" encountered by the Baal Shem Tov attributed to G-d a character which is abhorrent to the modern mind. He was envisaged as a sort of superdemon who delights in seeing His creatures practice self-denial and torture themselves to demonstrate their awe of Him. The basic principles of the Torah, "you shall be holy" to these traditionists and, of course, to Mr. Jacobson and Mr. Swartz, appears to mean "you shall not venture out of your ghetto-holes."

It is precisely this type of attitude which the Baal Shem opposed. He pictured a kind, benevolent, and compassionate G-d, who like a loving father, delights in seeing his children prosper and enjoy the fruits of their labor legitimately. This, indeed, is the kind of G-d I want to worship, and this is the kind of G-d about whom I am proud to boast to my non-Jewish neighbor.

Moreover, the Baal Shem opposed what he called "the aristocracy of learning", not that he opposed learning per se, but that he considered that using one's knowledge of Torah "as an axe" to cut down "to size" everyone else, or to exhibit arrogance because of the possession of such knowledge is totally contrary to the spirit of the Torah, and is certainly not commendable to the Almighty. He encouraged those who did not have the opportunity to study constantly, to love G-d and feel that He is cognizant of them, and that such people can worship Him in their own fashion even if they are unfamiliar with the prescribed ritual forms. I was thrilled when I read of the incident of the peasant boy whistling in the synagogue at the solemn hour of Neilah on the Day of Atonement, and the Baal Shem declaring that this simple whistle cleared the pathways for the prayers of the congregation to the seat of mercy.

The "traditionists", the prototypes of the Swartzs and Jacobsons cried "sacrilege", etc. to all this, but the fact is that the "ignorant" and "sacrilegious" Baal Shem Tov is remembered with pride and affection, since he breathed the spirit of joy and gladness into Judaism, a spirit to which we can all subscribe with enthusiasm. His detractors and persecutors, on the other hand, are remembered only because, even in a derogatory sense, they linked their name with his. I daresay the Vilner Gaon would not be remembered for anything he did for the enhancement of Judaism, despite his great learning, except that he is remembered as the leader of the Baal Shem's antagonists.

I started out to criticize the original "Appeal to Reason" as being unreasonable, and stemming from a ghetto mentality of which some Jews cannot rid themselves. They have learned so well the antisemitic refrain "we should know our place", that they even equated it with "holiness". I categorically and unequivocally denounce this, all the platitudes, phrases, epithets, and demogoguery of the Swartzs and Jacobsons notwithstanding.

Our wonderful brethren in Israel have given the proper answer to this kind of "tradition", and the concept of "Holiness" meaning "staying in our holes". I am very happy to live in a generation when Jews dare to hold their heads up high, and not only defy the hoodlums who call us "Sheenies" but scorn to think of themselves as such, or as some inferior creatures that G-d has forbidden to see the light of day.

Samuel Bernstein
Toronto

ASK THE RABBI

a JCNS featurette

What is the significance of Shabbat Para and the Red Heifer rite?

The rite of the Red Cow (not "heifer," in spite of the popularity of this description) is found in the book of *Numbers, chapter 19*. A red cow without blemish and on which no yoke had been laid was to be slaughtered, burned to ashes and the ashes used to purify anyone who had come into contact with a corpse by sprinkling on him the ashes mixed with water from a fountain. Unless the purification rite had been carried out, the contaminated person was strictly forbidden to enter the Sanctuary.

The reason why this portion of the Torah is read on a Sabbath before the month of Nisan is that in Temple times the Passover pilgrims were thereby warned to purify themselves in preparation for their intended visit to the Temple. Jewish teachers have read into the custom of reciting this portion at this particular time the further idea that spiritual purity is a prerequisite of true freedom. It is well-known that the Talmudic rabbis sought to reject any magical interpretation of the ancient rite. It is not the corpse which contaminates, they say, nor the water and ashes which purify in themselves, but God commands it that His will be obeyed.

Nevertheless, numerous attempts have been made at discovering the meaning of the rite. The most puzzling feature is the rule that those performing the act of purification become themselves contaminated. Dr Hertz suggests that this is a lesson for all who work for good causes. All too frequently in human history such worthy people have allowed themselves to be corrupted by their ruthless enthusiasms, their love of power and their self-righteousness.

Another symbolic meaning that has been given to the rite connects it with the sin of the golden calf. Because Israel worshipped the calf death came into the world after it had been abolished through Israel's acceptance of the Torah. Rashi quotes R. Moses Ha-Darshan that the cow is the mother of the calf. When an infant soils the king's palace the mother must clear up the mess! On this interpretation the redness of the cow may represent the golden colour of the golden calf. Or, possibly, red represents the colour of sin: "Though your sins be as scarlet, they shall be as white as snow" (*Isaiah* 1, 18), or, again, possibly, the colour of blood.

A further idea has been noted. The corpse and the Temple are incompatibles. Unlike a death-centred religion like the Egyptian, the religion of Israel dissociates itself from preoccupation with death. In the language of Jewish tradition, our Torah is a Torah of life.

EDUCATING ISRAEL'S ARMY

GEOFFREY D. PAUL
JCNS exclusive from Jerusalem

Learn or else

Although correspondents have not been allowed to visit Israeli positions along the Suez Canal for several weeks, it is a sure guess that large numbers of the troops stationed there are armed to the teeth—with textbooks, notebooks and pencils.

Twenty-five per cent of Israeli army officers already have an academic degree, and many others are working for one.

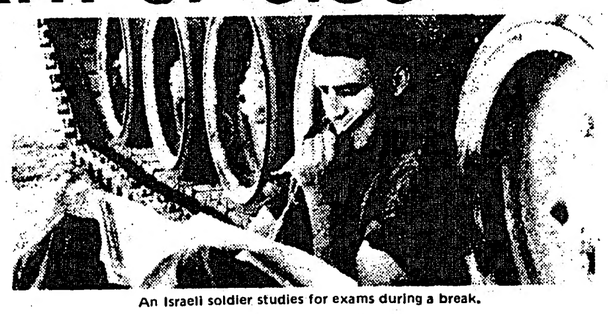
In many instances, the army is putting its future officers through university, paying all the fees and, in return, demanding three years of military service for each year spent at university.

All this, it was explained to me by the director of army education, Brigadier-General Itzhak Arad, is apart from the regular courses and seminars in which officers spend a week with professors from Israel's universities discussing the latest developments in international affairs and in the spheres of science, medicine and Jewish affairs. "We regard every commanding officer as an education officer," the brigadier-general commented. In which case it would not be unfair to say that every new recruit is seen as a potential pupil.

Lt-Col Ben-Amots Yefet, who has just given up command of the army school, Camp Marcus, and is to become head of the department of adult education in the Education Ministry, is himself an immigrant from the Yemen who arrived here in 1937. At least 50 per cent of army recruits (reflecting the national demographic pattern) have grown up in an Oriental community or family where, generally, the acquisition of a high standard of education is not a priority goal.

For some, including new immigrants, the first need is Hebrew education. You can't tell a man what to do in best army language if he cannot understand you.

There are others, illiterate and undisciplined, who have to be taught not only the basic learning process but must also be instructed in hygiene, encouraged to play their part in the process of group living and understand the necessity of obeying orders. Some 200 so-called maladjusted youngsters are drafted each year (the Jerusalem welfare authorities want the army to increase this to 500 from Jerusalem alone). The overall failure rate with difficult cases was estimated by Colonel Yefet at some 20 per cent—the rotten apples who could "spoil" a whole unit.


An Israeli soldier studies for exams during a break.

Although Camp Marcus is a school, it is also firmly based on army discipline. "We use military orders to get the men into class, and then the teacher takes over," the colonel explained. "If the soldier is antagonistic to the learning process, he has to understand that the sergeant-major is the alternative." Even courts-martial have been used to force the recalcitrant soldier to get his nose down into a textbook.

"No one can enter this army, serve his time and come out of it illiterate and without a basic education," Colonel Yefet claimed with some pride. There are even schools in military prisons where the choice is between attending classes or a term of hard labour.

He assessed the regular annual intake of recruits this way: Between 60 and 70 per cent are "educationally motivated"—these are no problem; between 15 and 20 per cent are youngsters whom he termed "indifferent to the processes of education," the average school dropout. With the right human approach these, too, can be educationally motivated within a very short time.

There remain the 10 per cent of toughs (undisciplined, bright boys who have spent a lot of time in gaol and who "cause havoc for their commanders." For them, the choice on call-up is three months' close co-operation with the army education corps, in the first instance, or three months of "tough treatment." About half choose the alternative.

"In my experience," said the former army school chief, who has served as adviser to the Tanzanian Government on youth affairs, "most of these people are trying to find a father or a grown-up brother, a friendly authority but not authoritarian. They need communication at a level they can understand. Sometimes we fail, sometimes they fail." Only 5 per cent in this category are what he would call "lost causes."

The army is not even averse to using psychological warfare in its battle to educate the recalcitrant. One of the most successful experiments has been to order the tough guys into class and there to confront them with a pretty young girl soldier as teacher. Because she is of their own age, she can understand them better than a seasoned teacher. The classes are small, and this gives her a chance to create a friendly, intimate atmosphere.

This approach (and the girl has been given two to three months preliminary training in how to handle the situation) rarely fails to evoke the interest of the soldier in the learning process—even if his motivation is initially something other than education!

Brigadier-General Arad will not go so far as to claim that this is the best-educated army in the world. What he is certain about is that, in the most constructive sense the army is influencing the whole structural and educational standard of the nation. He must be right.

KEEP SMILING

An old timer operated a restaurant on the lower East Side of New York. No matter what poor soul walked in -- he would not turn them away. But when a panhandler would come by and ask for a meal, he would put his hand in his pocket and give him a half dollar and tell him to sit at a table. After he was served he would explain, "Pay the waiter".

He felt this put dignity back in the mind of the pan handler and would give him more confidence and self-respect.

One cold blustery night, the door swung open and an old timer, really down on his luck, walked in and asked for a free meal. "I'm willing to work but things are bad."

The owner of the place put his hand in his pocket and was even overly generous this night. He handed the old timer a dollar and a half. "Now sit down and order whatever you want," he said.

The old timer thanked him, sat down and picked up a menu. He read it carefully, then stood up in indignation and shouted, "Listen what the heck do you think you are -- the Waldorf Astoria -- 75 cents for a corned beef sandwish?"

And he stormed out with the dollar fifty in his pocket. And a lot more self-confidence!

* * *

A young man walked into a doctor's office and said, "Doctor I would like you to examine me -- I don't feel well."

The old time doctor smiled warmly and asked matter of factly, "What type of work do you do?"

The young man quickly replied, "I'm a doctor."

"You're a doctor? Then why do you come to me? Why don't you examine yourself?" the old timer asked.

The young man replied, "I'm a specialist! I'm too expensive!"

SERMON FOR THE WEEK

TORAH PRAGMATISM

Moses took the Testimony (Tablets of the Law) and placed it in the Ark. . .(Exodus 40:20).

Commenting on this verse, the exegetes tell us Ha-aron nosay et nosov "The Ark carried those who transported it." Based on this interpretation, others say: Ha-Torah nosah et no-se-eha "The Torah lifts those who hold it.

When an old man at a Sabbath service asked for the mitzvah of hagbahah "lifting the Torah Scroll", the sexton said: "This Torah is very heavy. I don't think you'll be able to lift it."

The old man replied: "I believe that when you lift the Torah, the Torah lifts you; yea, it uplifts and exalts you."

The story is told that when the Jews were herded into the Warsaw ghetto, they were warned that if they did not run they would be beaten. An old man, bent and infirm, was leading his grandchild by the hand. As they ran, the child fell and bruised his leg. When he arose he could only limp along. Fearing that the Nazis would club the boy, the old man placed him on his shoulder and forced himself to keep running.

"What are you doing?" someone asked. "You can hardly run yourself; you are old and weak. How can you carry the child on your shoulder?"

"How wrong you are!" the old man replied. "I am not carrying the child; the child is carrying me. Were it not for him, I would not be able to take a step."

When we uphold the teachings of the Torah or pursue any worthy goal or purpose, they sustain us; no task is too difficult or impossible.

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

Day School controversy continues

ONTARIO LEADERS SPEAK OUT

EXCLUSIVE CANADIAN JEWISH NEWS INTERVIEW BY WILMA MORRISON

WILLIAM DAVIS
PREMIER OF ONTARIO

ROBERT NIXON
LEADER OF THE LIBERAL PARTY OF ONTARIO

STEPHEN LEWIS
LEADER OF THE NDP OF ONTARIO

"The Ontario Government has no intention of providing financial support to the Jewish Day School System," Ontario Premier William Davis told The Canadian Jewish News recently.

Mr. Davis has been confronted with the issue since his leadership campaign began in December, and has repeatedly stated that there will be no change in the Conservative Party's policy, which applies to all private schools including Roman Catholic schools after Grade ten.

While his view is shared, in part, by provincial New Democratic leader Stephen Lewis, it is in direct contrast to that of Ontario Liberal party leader Robert Nixon.

Mr. Nixon feels that Ontario's private school students should receive "a grant for textbooks and aid for transportation."

Both the NDP and Liberal party endorse aid to Roman Catholic schools to Grade thirteen, but feel that support to other private schools would only serve to "fragment education in Ontario."

GOVERNMENT POLICY—NO AID

The government's policy of no aid applies to all private schools, said the Premier, including not only Catholic Schools after Grade ten, but such schools as Christian Reform Church, Rigley College in St. Catharines and Upper Canada College in Toronto.

"They all have been to see me and the answer has been no . . . sometimes it's easier to give a yes answer than a no," he added.

Mr. Davis feels it is imperative that society maintain a public school system open to all children, regardless of individual endowments, particular associations, or other characteristics and that places be maintained in the public school system for all children, even those presently attending private schools.

But at the same time, he says that if a parent wishes to have his child receive special emphasis in his educational program, based on particular beliefs, that possibility exists through the various private schools in Ontario.

However, he emphasized that if a parent does send his child to a private school, the parent has expressed a choice for which he must assume responsibility, in terms of the child's educational program and other related factors, including costs.

LIBERAL LEADER FAVORS PARTIAL AID

Mr. Nixon, on the other hand, would have private school students receive aid for textbooks and transportation and says that he personally recognizes the importance of the private school issue to many people. After student grants, he said, the Ontario Liberal party would be prepared to study the situation further, because it is "too vital to be dismissed."

As his party's policy now stands, however, schools wishing to retain private school status must not expect public tax support or exemption from public school taxation.

NDP WOULD NOT "COMPARTMENTALIZE"

While Mr. Lewis agreed that the NDP could also talk of money for transportation and textbooks, that would be "wriggling off the hook too easily—essentially a gesture of tokenism.

"The real issue lies beyond the total cost of tuition itself," he said.

In reference to Jewish schools, he said that it "would be a profound error to extend grants to compartments, and worse still, religious compartments at that."

He did say that were his party to form a government it would be willing, "given a basic dissatisfaction with the cost and quality of education in Ontario," to look at every possible way to diversify the public education process and free it from constraint.

"Within that framework, the role of funding a private school of whatever variety, will be discussed," he said. "However, any such schools would have to comply with basic standards laid down by the Department of Education and be open to all students, regardless of religious background or class.

FINANCIAL ONUS ON JEWISH COMMUNITY

There are, at present, about 3,500 children attending Jewish Day Schools in Toronto and more than 4,000 attending them across the province. Jewish Day Schools in Ontario follow the prescribed provincial curriculum in their general studies.

The schools are supported by tuition fees, gifts from supporters and subsidies from the Jewish community welfare fund.

In addition to the general studies program, the schools instruct Jewish children in the language, history, culture and religion of their people.

BRIEF POINTS OUT CURRENT INEQUITIES

Last December the Ontario Committee for Government Aid to Jewish Day Schools presented a brief to the government, pointing out that while parents of Jewish Day School students pay public school taxes, they must also pay tuition for the Jewish School that their children attend.

(The committee is composed of individual members of the Jewish community from across Ontario representing Orthodox, Conservative and Reform congregations.)

The actual cost of education for a Day School child is approximately $900 annually.

The brief also points out certain benefits to the government of a child's non-enrollment in the public school system:

—local school systems are smaller;

—the province is not paying the per capita grant to Jewish Day school boards as local boards have not been requiring funds for these students in their educational budgets, nor have they been required to plan for these pupils.

"Accordingly," says the brief, "public school educational expenses have been reduced. The responsibility of educating these children has been removed from the local school boards and transferred as a continuing financial burden onto the parents of these students."

PROSELYTES

MICHAEL WALLACH

Special Report from London, England

How to become a Jew

"Whither thou goest, I will go: where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, I will die and there will I be buried."

In these immortal words Ruth the Moabitess, ancestress of King David, defined for all time what makes a *ger tsedek*, a righteous proselyte. Her declaration implies complete identification with the Jewish people and its faith.

The Jewish attitude towards proselytes has been ambivalent throughout history, varying from deep suspicion to open-armed welcome. The suspicion was nourished by a fear of dilution of the true Jewish faith as well as, in many periods of history, troubles brought on by converts.

In the diaspora of Islam and Christendom the dominant religion obviously did not look favourably on the defection of any of its flock. In this country a law is still on the statute book (though an attempt to enforce it in this day and age is hardly conceivable), prohibiting any attempt by Jews to "entice" a Christian from his allegiance.

The centuries-old Orthodox practice is to discourage would-be proselytes, but to accept them if they are persistent and are judged to be sincere in their desire to embrace Judaism.

An ulterior motive—usually marriage—does not disbar an applicant, but is taken into account in assessing sincerity.

According to the Shulchan Aruch halachic code any beth din is authorised to "admit" proselytes. A beth din defined as consisting of three strictly observant Jews—any three—although it would be rare for them not to include at least one ordained rabbi.

In an organised community the task is entrusted to a communally appointed beth din. In this country the London Beth Din (Court of the Chief Rabbi) is the main—though no longer the sole—authority for Orthodox conversions. In America, where Orthodox religious organisation is chaotic, conversions are undertaken by a multiplicity of batei din.

Both of the partners to this Chasidic marriage in Israel were proselytes

If a conversion is carried out by a "kasher" beth din, the religious authorities have no alternative but to accept the *fait accompli*, although in practice they will generally look very carefully into the circumstances, to make sure the requirements of the *Din* (religious law) have been complied with.

These requirements are, briefly, instruction in the tenets of Judaism; formal acceptance by the applicant of the "yoke of the mitzvot" (laws of Judaism); circumcision for the male (symbolic if he is already circumcised) and, finally, immersion in a ritual bath.

The time from the first application by a would-be convert to final admission varies from beth din to beth din and from case to case. At the London Beth Din it will take anything up to three years.

But when expedient, even the most Orthodox of rabbis will act quickly. In June of last year the strictly Orthodox—though highly individualistic—Chief Rabbi of the Israel Defence Forces, Major-General Shlomo Goren, performed a lightning conversion on a young woman whose case threatened to break up the coalition government. The Chief Rabbinate had refused to endorse her previous conversion by a Progressive rabbi in Tel Aviv.

The practice on conversion differs, too, among Reform and Liberal Jews, whose main requirement is that the would-be convert will himself be, and bring his family up to be, faithful to the tenets of Judaism as understood by them. Thus, circumcision is not mandatory for a Liberal convert.

The increase in non-Jewish immigrants to Israel from Eastern Europe who are married to Jews raises a problem unique in Jewish history.

They are intensely attracted to the Jewish people and Jewish history, but often not to the Jewish religion in any meaningful sense; they may even be atheists.

They wish to be identified with the Jewish people, but, unlike Ruth, not with the Jewish faith.

The dilemma they pose to the rabbis in Israel highlights the paradox facing an essentially secular Jewish State, whose roots are inextricably bound up with the Jewish religion.

SAUL BELLOW

Award for sanity

JCNS exclusive from New York

One of the nicest things about the news that Saul Bellow has, for the third time, won the American National Book Award for his novel, "Mr Sammler's Planet," is the light it sheds on the current state of the American psyche. For a country constantly reported to be in the throes of a coast-to-coast nervous breakdown, this choice provides a categorical denial. The United States may be worried, disturbed, anxious, but if it can still value and honour a writer like Bellow it is certainly sane.

No one can read Bellow's novels without being struck by their central quality of sanity and balance. Indeed it is precisely this luminous reasonableness which has provoked some of his critics into attacking him. The forces of unreason having been allowed by the silent majority to rage unchecked, they simply cannot bear that so eminent an intelligence, so great yet easy a stylist, should remain firmly and even squarely (if one may dare use the word) on the side of calm, order and sense.

Bellow's essence — his particular mixture of high intelligence and civilised concern—has been in evidence from the beginning. On the very first page of his very first novel, "Dangling Man" (published in 1944), he indicated quite clearly the preoccupations which absorb him still. His concern is, in a word, with "feeling." "Most serious matters," he says, "are closed to the hard-boiled."

Twenty-six years later he is still saying the same, still miraculously in the middle position, fighting against the hard without giving an inch to the soft. Open almost any page of "Mr Sammler's Planet" and we find affirmation after affirmation of normality, the golden mean:

"At the present level of human evolution propositions were held . . . by which choices were narrowed down to sainthood and madness. . . . A few may comprehend that it is the strength to do one's duty daily and promptly that makes saints and heroes."

How many contemporary writers would have had the courage to say that? What is, of course, remarkable is that Bellow's sense of order and even duty has remained so unrigid, so comprehensive and flexible, that it can contain the exoticism of "Henderson the Rain King," the scenes of violence and hatred in the last chapters of "Herzog" and the enormous, idiosyncratic world of "Augie March" without breaking.

Has he a fault? Well, perhaps there is (the inevitable outcome of so much success?) a shade too much forgiveness of all human vices—some of which deserve rougher treatment than simple exposure. It is possible that his finely wrought, silver net of understanding accommodates too much in its stretch.

His own mind is too large, too well trained and amply stocked for him to grasp either the special difficulties of the less endowed, or their peril when subjected to the terrifying power of sheer, brute stupidity.

A word must be said about his Jewishness. Though neither the first nor the last of the great writers of our time to turn his attention to this part of himself, he has done so with a kind of unself-conscious, tender curiosity which has done so much to bring about the extraordinary interest in us which is still flourishing. This interest would still have come about, but without him might conceivably have taken a quite different turn, become more vulgar, more closely related to modish nonsense.

One could speak of his Shakespearian respect for the truth of human behaviour and its human consequences, but it is enough to say that those marvellous psychologists, the ancient rabbis, would have been proud of him.

GERDA CHARLES

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Our Campuses by Mike Luther

THE JEWISH IDENTITY CRISIS

The Canadian Jewish News invites submissions from students in post-secondary institutions.

A small honorarium will be paid for each contribution accepted for publication.

Because of the volume of mail received, we regret we will be unable to return unused manuscripts.

The Jewish family has always tried to maintain a sense of separateness from the gentile community built around social and religious concepts. The result was that many Jews often expected more of themselves than they did of their Christian neighbors, and this exerted great psychological and physical pressures on them.

PORTRAIT OF SELF-HATRED

Portnoy is the symbol of America's ghetto Jew; he has the complete inability to relate to life, a total lack of capacity to build close extra-familial relationships and he cannot experience nature freely. He distrusts gentiles and sees them as strange creatures. Also, however, he holds a distaste for his limited station as a Jew. Thus he attempts to assimilate by taking on a more universal cause -- which usually tends to be a non-Jewish particularistic crusade (e.g. Black civil rights).

It is in this desire to escape Judaism that we see the symptoms of self-hatred.

Many of our youth have found Jewishness so irrelevant and parochial that they try to escape it by accepting a supposedly more worldly cause which almost becomes another pitiful form of conversion. But in this transition he loses his identity and self respect. Too often the Jew has assumed a subordinate, submissive role in Diaspora society and has felt nothing but disgust for himself as Lenny Bruce so cruelly and humorously has described.

THE ASSIMILATIONIST MENTALITY

The assimilationist is not immune from this disease and finds himself inhibiting Jewish interests with excessive zeal and rallying under causes which sometimes tend to be anti-Zionist and anti-Jewish. He may even go out of his way to prove his non-Jewishness by acting in the outspoken vanguard of anti-semitic activities. This is merely an attempt to dissassociate himself more from Jews and become more accepted as an equal member of a new non-Jewish culture. He never really assimilates because he is too obsessed with Jews and with reaffirming the success of his metamorphosis.

He usually tampers with collective overestimation of negative Jewish traits excluding, of course, himself. The moment he realizes his Jewishness, he feels the hate of society within himself. He may feel he has reached the ideal of culture and thereupon gains the right to criticize everything Jewish (without being included in that category). The self-hater is so aware of "stereotyped" Jewish traits that he feels uneasy with his comrades when a Jew appears. He feels threatened by the presence of other Jews because they may ruin his chances of easy assimilation. He must assure his gentile friends that he is not like the rest, (assuming the rest have negative qualities) and thereby perpetrate and enhance existing stereotypes. This is why on many university campuses you find Jewish Maoists, Trotskyites, Communists and Black Power supporters who do not hesitate to attack Israel and shout anti-Jewish slogans. But this disease is not peculiar to committed self-haters.

THE MARGINAL MAN

Because of his marginal position in Christian society, the Jewish self-hater is overcome by feelings of inferiority.

B. F. Bernstein says: "So deeply has the consciousness of inferiority corroded the Jewish soul that is can be uprooted only with great difficulty. . .no one. . .can conceive the extent and violence of such a mass disease."

In a survey conducted by the American Jewish Congress over two-thirds of the respondents (Jewish) accepted the negative attributes of Jews (pushy, hostile, vulgar, and materialistic). Many Jews even spend considerable time convincing their friends of how un-Jewish they look. As many Jews do not like their physical appearance, there is a good chance that they don't like themselves.

PSYCHOLOGICAL DUALISM

It appears that the Jewish self-hater perceives the world from the perspective of one who feels superior, but who, at the same moment, feels deeply inadequate and inferior. His is an ambivalent position with respect to the Christian world and his own. Such a Jew is a tragic figure straddling two existences, and his manipulations, whether successful in assimilation or in ethnic identification, produce abnormal psychological adaptations and hybrid pecularities. With such a self-destructive outlook, it is important that many seek a more relevant, healthier life.

DILEMMA..
HONORARY SOUL BROTHER
N.A.A.C.P.
I'M TOO BUSY WITH CIVIL RIGHTS TO DEMONSTRATE
LUTHER KING AWARD
ABE SARDEN
THE STRUGGLE OF THE WORKER IS MORE IMPORTANT THAN JEWS...
WORKERS UNITE!
SAM
I'M TIED UP NOW, FIGHTING THE WAR IN INDOCHINA
END THE WAR
STOP WAR
FRIEND OF HUMANITY
EVEN AS A JEW, I MUST DONATE MY TIME TO HUMANITY!
COHN
THOSE JEWS ONLY CARE ABOUT THEIR OWN PEOPLE!!
SAVE SOVIET JEWRY
SOVIET CONSULATE
M. LITER '71

The Campus Left

By IRVING HOWE

That some academics, students and intellectuals have dropped their support for Israel is hardly news. In part it seems a quite normal development. A power struggle rages in the Middle East; both sides make passionate claims; the arguments grow complicated. Serious people, it follows, may find the Israeli case not entirely persuasive. Agree or disagree, such a judgment is entirely proper in a democratic society.

But there's another side to the growth of anti-Israeli sentiment on the campus. Anyone who keeps an eye on our intellectual life must know that the turn against Israel reflects a complex of values and moods verging on the pathology of authoritarianism.

Of course there are aspects of Israeli public life (e.g., the marriage laws) that require criticism. Of course Israeli officials sometimes violate the democratic norms proclaimed by their Government -- something that can occur only in countries where democracy exists. Such failings are repeatedly criticized by Israelis themselves.

But I don't really believe that it is Israel's shortcomings which explain the turn in sentiment among portions of our "left" academics. Part of that turn may be the result of a century-old sentiment always at work in our civilization: as someone has remarked, in the warmest of hearts there's a cold spot for the Jews. A more immediate reason for this shift in feeling toward Israel has to do, however, with the growing distaste, the downright contempt, a portion of the New Left intellectuals shows toward the very idea of democracy.

That the Israeli press can attack its Government with a freedom utterly beyond the reach of the Arab press; that the Communists in Israel function openly through two parties while Egyptian Communists languish in jail; that the Israelis have a vigorous multi-party system while their Arab opponents are ruled by rigid dictatorships -- such arguments register only with those who care about democracy in the first place.

But suppose you dismiss democratic values as "bourgeois". Suppose your heart quickens only to visions of bloody apocalypse in which "the party" takes power and throws dissidents into "the dustbin of history". Suppose you yearn for a charismatic-authoritarian Maximum Leader who will replace laws with decrees. Then you will despise Israel not because of her flaws but because of her virtues. And you will heap contempt upon a country which, under extreme difficulties, remains about as good a model as we have for the democratic socialist hope of combining radical social change with political freedom.

So one wonders, can Israel do anything to gain the favor of the campus Guevarists, Trotskyists, Maoists and Panthers who lead the assault against her? Yes, she can, and here is a scenario:

In the name of a Provisional Revolutionary Junta, General Moshe Dayan removes the Israel Government and disperses the Knesset. Golda Meir is forcibly retired to an old-age home. ("Enough of government by grandmothers", snarls a young aide of the junta.) Yigael Allon appears to have suffered a regrettable accident and Abba Eban has been exiled to the London School of Economics. Ben-Gurion mutters in the desert, but who can say whether it's a blessing or a curse?

Dayan abolishes all existing Parties (including the Communist parties). The Histadrut -- dissolved. The kibbutzim -- dispersed. The Hebrew University -- cleansed. Strikes -- outlawed. The press muzzled. But, announced the Revolutionary Junta, "elections will be held as soon as tranquillity is restored". Meanwhile a little blood flows, for without a little blood how can you have a revolution?

Everywhere the New Left rejoices. Brigades of youth from Scarsdale, Evanston and Palo Alto race to Israel to help with "the planting". The New York Review plans a special issue. And Jean Paul Sartre and Mme. de Beauvoir take the next plane to Israel, prepared to write 1,000 pages in four weeks on The Achievements of the Israeli Revolution (while getting the street names of Tel Aviv wrong).

I told this bitter fantasy some time ago to an elderly lady from the Israeli Government. She laughed and said, "Not such a foolish scenario, though you're unfair to Moshe . . .But you know, for the blessings it promises us, the price is too high."

Irving Howe is a professor of English at the City University of New York and editor of Dissent. His books include "Politics and the Novel" and "The Anthology of Yiddish Poetry".

Poets overwhelmed by Israeli welcome

by DANNIE ABSE

a special JCNS report from England

It seemed unreal. We were being searched at London Airport before boarding the El Al aircraft. Armed with books of poems, though not with guns, we were on our way to give poetry readings in Israel—Ted Hughes, Jeremy Robson, D. J. Enright, Peter Porter and myself.

This unlikely imaginative event had been dreamed up by Aharon Megged, the Israeli novelist and cultural attaché at the Israeli Embassy in London, who had persuaded the British Council to sponsor the tour. Now, being frisked, one of us was under suspicion. "What's this?" a plain clothes man asked Ted Hughes incredulously.

Afterwards, in the aircraft, Ted Hughes showed us the ivory-clawed-looking object that the guard had discovered in his pocket. "It's a tiger's tooth," he explained bashfully. "Just a tiger's tooth."

We were to give half a dozen poetry readings in theatres in Tel Aviv, Jerusalem, Haifa and a kibbutz. We were to be joined on stage, on each occasion, by two or three different Israeli poets, including Yehuda Amichai, T. Carmi, Amir Gilboa, Haim Gouri, Abba Kovner and Dan Pagis.

Oscar Wilde once remarked before a play of his was produced that his play was a success—the question was, would the audience be one too? Well, in Israel, the audience did prove to be a success. Those in the crowded theatres laughed, clapped, were silent, were appreciative and were always attentive. To us it seemed that they were hungry to hear poetry.

Red-eyed

Apparently poetry readings are not common in Israel, and because of the success of our tour it seems likely that we have started a new fashion.

We were worked fairly hard and the Israeli hospitality was such that soon we all became red-eyed. Perhaps we shook too many hands, saw too many sights, drank too many drinks. D. J. Enright descended to breakfast each morning more pale, more whacked. Soon he resembled, as he put it himself, "the six-day whore."

We were all surprised by the few manifestations of war. Once, when in a cab, we heard the roar of an aircraft flying very low, startling us. "It's a Mirage," said the driver proudly. "It seemed real enough to me," replied Jeremy Robson.

Significantly, the only time I saw an Israeli flag in evidence was in occupied Jordan territory—on the police station at Manger Square in Bethlehem. But we did not feel any real physical danger except from crazy Israeli drivers.

Indeed I was nearly buried in Jerusalem. As we swerved around a bend too fast, the back door of the car swung open. Fortunately, Ted Hughes hung on to me and stopped me from becoming a celebrity.

What I shall remember best are our visits to the Old City of Jerusalem, the silence of Massada, the sunset as we drove through the mountains away from the Dead Sea; also our short sojourn at Tiberias where I went swimming in the February waters of the Sea of Galilee. It was too cold, and now I understand why Jesus merely walked on the water.

In Jerusalem we were guided by the author, Yehuda Haezrachi, who spoke of every stone with such love that his face became radiant and holy.

Hearing the Israeli poets, even though I have no Hebrew, was also an experience which had its own rewards.

Frankly, as the tour progressed, I felt that the poets on stage were primarily reading all the poems to each other rather than to the large audiences out there in the auditorium. It didn't seem to matter. Everybody remained happy.

Coming back to London on the aircraft I began to write a poem. It had something to do with an old commitment that I could not quite define, something to do with Massada perhaps. The sunset in the Judean hills was in it also and it was touched by the melancholy of Israel that remains perceptible behind all that vocal and gesticulating vivacity.

I have finished the poem now. I would like to read it in Israel one day. I hope somebody will be kind enough to ask me to return.

Grisha Feigin, a recent arrival from the Soviet Union, prays at the Wailing Wall. (See story page 12).

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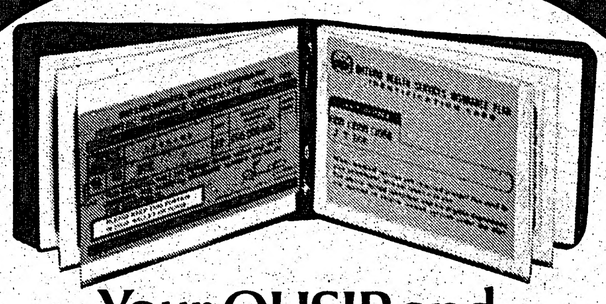

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TRAINING ISRAEL'S FUTURE OLYMPIC STARS

JCNS exclusive from Jerusalem

"If this small country can produce perhaps the finest pilots in the world, why can't she produce top sportsmen?"

This was the remark of a visiting Israeli official at the Mexican Olympic Games after seeing the disappointing results of the Israeli team. This led to the most ambitious of projects in sport that Israel has yet undertaken.

After much discussion, the "Young sportsmen's experimental project" finally got under way, backed by the Israel Sports Federation.

At present, only the track, field and swimming sections have passed the pilot stage and have begun in earnest. A similar group is to be started for football -- which should prove the most successful and easiest of all the sports to get moving.

The scheme is for young children -- swimmers from the age of 9 to 11 and athletes from 11 -- to come to the best facilities of each main city and be coached and receive the best equipment and medical treatment.

The children meet three times a week and undergo serious intensive training not only in the actual sport but in supporting activities such as weight-training. They are periodically examined by a medical team which also tests their physiological development.

There is also the social aspect, with trips and visits to meetings to see the best athletes in the country -- and visiting teams -- in competition. It is hoped that in time these groups will be taken further afield to see their sport on an international level.

The groups are of 30 with two coaches and a social leader. The project is planned for three years during which time the results will be scrutinized to see if this is the right way for grooming sportsmen for the future.

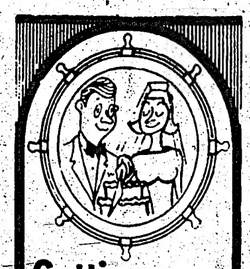
There are many problems in this venture peculiar only to Israel. With the present security problem, there is little time to build a sporting tradition and physical education in the schools is not taken too seriously. There is an ambitious drive for progress and intense academic pressures on children.

Nor is the diet of the country that of a sporting nation. Meat is expensive and families are big.

Children are encouraged to be members of a group and much free time is spent in scout movements. Individual sports are not popular and in fact are against the principles of their education.

This is therefore a challenging project from many aspects and is a great strain for coaches and social leaders.

Yet those of us involved in the scheme feel that the idea is sound. Who knows? These children could well be the nucleus of Israeli Olympic teams of the future.



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BOOKS OF THE WEEK

by Dr. Arnold Ages

STRUGGLE FOR THE JEWISH STATE

ISRAEL A SOCIETY IN TRANSITION. By V.D. Segre. Oxford University Press. 227 pp.

On several occasions in the past readers have asked me to recommend a solid one volume study of the history of Israel from its inception to the present.

Despite the plethora of books on Israel, that has not been an easy prescription to fill, at least until the appearance this month of V.D. Segre's presentation of the story of Zionism and its struggle to create the Jewish State.

Segre, an Israeli of Italian origin, has taught at Oxford University, and MIT in Cambridge. He is currently a professor of political science at Haifa University.

His book contains, in addition to a cogent treatment of Zionist ideologies, a thorough exploration of the way in which those theologies were translated into the Israeli experience.

Segre has performed a valuable service in identifying the various radical groups that emerged in Russia in the early part of this century.

Another feature is the author's explanation of the many paradoxes that inhere in the Israeli situation. One notable example is the anti-Zionist "Judaist" (the Agudat Yisroel) who is in a sense the most Zionist individual of all because of his religious orientation.

While Segre ranges over many of the topics that others have written about, he also delves into areas not generally dealt with.

A case in point is the question of the Sephardi influence in the formative years of the Zionist enterprise in Palestine. "On the whole," says Segre, "they kept themselves outside the new Zionist leadership of Palestine. They had little previous connection with the Zionist Organization of Western Europe and little sympathy -- being an urban group -- with the agrarian, pioneering ideologies of the newcomers."

The Sephardis in Palestine did not, of course, oppose the Zionist settlement but there exists even today in Israel the feeling that a rapprochement with the Arabs might have been feasible had the Sephardi element in the population gained greater political control.

In his section of the mandatory days, the author presents some important statistics to back up the view that the Yishuv was largely responsible for the prosperity enjoyed by both Jews and Arabs in pre-State days.

"The budget of the Mandatory administration," asserts Segre, "was financed 70% by Jewish taxpayers, who formed less than half the population, and 30% by Arab taxpayers. But the Arabs got more than 80% of the budget expenditure, especially in the fields of education and health. This meant that the Jews were in fact paying for the Arabs' social improvements and providing most of the Palestine Government's revenues, which had increased by 100% in eight years, from 1931 to 1938: a unique example of economic progress in the British Empire."

Segre's original approach to the study of Israel is also apparent in his chapter entitled "The Years of Survival", where he presents the interesting thesis that tensions between Israelis and Jews in the Diaspora stem from the polarity commonly resulting from the colony-metropolitan situation. Just as South Americans rebelled against mother Spain, similarly Israelis tend to rebel against mother Zionism of the Diaspora.

The situations are, of course, not exactly parallel, in as much as Israel cannot perdure without the support of world Jewry. Nevertheless, the tension exists.

RECENT AND RECOMMENDED

As the Passover season approaches readers will be on the lookout for Haggadahs that can bring new meaning into the Seder experience.

In this regard I am pleased to recommend FROM TWILIGHT TO DAWN (Scribe) an Haggadah arranged by Rabbi Shlomo Kahn.

This version is an excellent pedagogical tool which builds on the natural curiosity the Haggadah itself promotes through questions and answers.

Rabbi Kahn's commentary is culled from a wide range of Jewish sources, including the Midrash, Talmud and codes.

The Hebrew typography is easy to read and the English translation is clear, if somewhat stilted.

PICTORIAL ALBUMS

In the wake of the current nostalgia vogue Little Brown & Co. has issued two pictorial albums that merit not only attention but admiration.

THIS FABULOUS CENTURY 1900-1910; 1910-1920 contain excellent photographs of life in the United States during the first two decades of this century.

These are, however, far more than photographic albums; they are accompanied by well written narratives chronicling the important historical developments of the period as well as the zeitgest.

The impression one gets from perusing these volumes in that self-confidence was the dominant feeling in American life.

It was the age of innocence on a massive scale -- a state of mind that came to an end only with the First World War.

Among the amusing features of these collections of photographs are the numerous pages devoted to the cult of the automobile, and to the anecdotes that circulated about it. We tend to forget in our own time the way in which the internal combustion engine changed lives so radically.

The quality of the pictures is outstanding. There is an especially poignant one of emigrants to the United States seated in a giant waiting room at Ellis Island in the early 1900's. Those of us who have parents who went through that experience will understand better the frustrations that attended entry onto this continent.

One of the most interesting sections deals with the projections made by artists in the year 1900 about what the future would look like.

A projected sketch of New York City circa 1999 done at that time is remarkably clairvoyant in its predictions of skyscrapers, bridges and planes.

WHERE DO WE GO FROM HERE?.—This new musical was devised by Tom Sankey, Ernest Schwarz and the company of the Studio Lab Theater, Toronto.

Cast members Rosemary Burris, Janet Day and Rita Deverell belt out a musical number called "Love Me, Kiss Me".

THEATER IN TORONTO

FINE CHILDREN'S THEATER

The Children's Theater has come up with a new, delightful production. Toronto is indeed fortunate to have a company which consistently produces high quality theater for young people.

Playing at the Studio Lab Theater until March 28th, "Pigtales" can be loosely described as a rock musical for children. The story is a liberal takeoff on the tale of the three little pigs, and lightheartedly chronicles their adventures.

Although "Pigtales" is intended primarily for those under ten, this reviewer noted that parents and other adults appreciated the show as much as the children.

Barry Karp, the director, and his excellent cast have pulled off that rare theatrical coup -- a performance that appears to be spontaneous.

BAD SHOW, GREAT ACTRESS

When Katherine Hepburn was asked to star in "Coco", the musical based on the many loves of Coco Chanel, she should have replied: "I don't like Chanel No. 5." For the mis-mash presented at the O'Keefe Center naturally attracted the admirers of one of the great actresses of our time, yet is one of those Broadway concoctions that the theater of our time could do without.

Because Coco Chanel had so many lovers and invented a very popular perfume, one does not have to spend an evening peeking into her private life through a badly edited script by Allan J. Lerner. The nicest part of "Coco", which must have impressed the ladies, was a kind of fashion show.

However, one must be just with regard to Katherine Hepburn, always impressive even if the lyrics and the text are not the best vehicle for her talent. Katherine Hepburn's interpretation of the songs certainly justifies her popularity. As a comedienne she was great despite the disadvantages. She saved a bad musical from complete disaster.

Great actress even in a bad musical. Katherine Hepburn at Toronto's O'Keefe Center.

TORONTO AFTER DARK

BRECHT'S "PUNTILA"

Brecht's "Puntilla", presently in repertory at The St. Lawrence Center, is a running joke, endlessly varied in twelve scenes of comic strip immediacy and wit. Its hero, a hard-driving farmer-businessman in a never-never Finland, suffers occasionally from a terrible disease: sobriety. In his normal drunken state Puntila is a kindly, generous extrovert, but a few hours without the bottle turn him into a fearsome Scrooge. His resourceful servant Matti and his desperate friends and employees spend their time trying to disentangle the sober Puntila from the fiascos of the drunken one -- and vice versa.

Beneath the wild inventions of the basic joke lies another one, with teeth. The generous master causes more trouble than the selfish one: Brecht is suggesting with a sardonic smile that in an unjust society, decency is more destructive than vice.

NEW REVUE AT STUDIO LAB

A new musical revue, "Where Do We Go From Here!", has come to Toronto's Studio Lab Theater.

The revue is being put together by Obie Award winner, Tom Sankey, artistic director Ernest J. Schwarz and the Studio Lab company. The title is also a wry comment on the fact the Studio Lab Players have to move from 53 Queen East at the end of March.

THE PRICE

In "The Price" the playwright, Arthur Miller, has perfected the drama of sibling rivalry. The E. M. Margolese production, presently at the auditorium of The Ontario Science Center in Toronto, brilliantly evokes the pathos and comedy of the relationship of two brothers -- one of whom has "made it", the other who hasn't.

Cast members are E. M. Margolese, Sean Sullivan, Rick Campbell and Deborah Turnbull.

MARIGOLDS HELD OVER

"The Effect of Gamma Rays on Man-In-The-Moon-Marigolds" is being held over by popular demand for an extra ten performances. Playing in repertory at the St. Lawrence Center Theater, dates for the extended run are April 8, 9, 15, 16, 17, 22, 23 and 24.

Written by Paul Zindel and directed by Henry Tarvainen, Marigolds won the Drama Critics Award for 1970.

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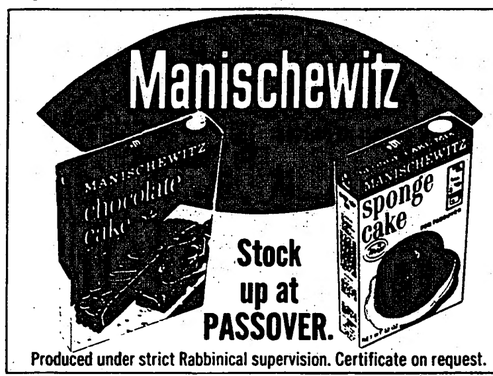

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the lively arts

THEATRE MUSIC FILM

by D. COHN

Sam Spiegel's big film "Nicholas & Alexandra" -- about the Czar and his wife -- won't be ready till the end of the year. "After all," quipped an aide, "Romanov wasn't built in a day."

* * *

Bob Hope introduced Audrey Meadows from the audience at the Chrysler Classic ball in Palm Springs -- and her pink hot pants outfit got so many oohs and aahs that he brought her onstage to show it off.

* * *

When Otto Preminger was in Brussels recently, he attended a reception given by U.S. Ambassador John Eisenhower. Preminger noticed that there were many portraits of President Eisenhower around, but none of President Nixon. Preminger commented: "Looking around here, you're led to believe that Richard Nixon is still Vice President of the United States."

* * *

Fernandel, the French star who died recently, believed that actors and actresses should not marry each other. He once said: "I believe that no actor should ever marry an actress -- unless the third act scene calls for it."

* * *

Leonard Sillman, who's reviving a past "New Faces," was with Noel Coward the day the playwright-star bet a man he could learn to speak German in a week. When the week was up, the man appeared, heard Coward speak in German, paid his bet and left.

* * *

Comedienne Totie Fields says she was very heavy when she got married: "In fact, on our wedding night when Georgie carried me over the threshold, he had to make two trips."

* * *

Spiro Agnew, Nelson Rockefeller and Hubert Humphrey will be honorary chairmen at the testimonial to Joe Louis May 14.

* * *

Tiny Tim knows nothing about fashions: Who else would wear a black suit with a brown shopping bag!

* * *

Shirley MacLaine's right shin collided head-on with a heavy movie camera recently while she was filming a scene in "The Possession of Joel Delaney" and her right shinbone was shattered. But Shirley did not stop working. In fact, she was so untemperamental that she had the admiration of all witnesses.

* * *

Overheard about a penny-pinching comic: "He's always saying 'Let's split a sandwich' but when he says 'Let's order alphabet soup, you take the letters A to M and I take N to Z', that's too much."

* * *

Al Jolson once received a standing ovation on Broadway that would have continued for weeks if Joley hadn't held up his hands and pleaded, "Jus-a-minute, folks, jus-a-minute, you ain't heard nothin' yet."

* * *

An American director made a movie in Israel but he could only say two words in Hebrew, "Come here". When he had to say, "Go there", the director went there himself and said, "Come here". It's something called Yankee ingenuity.

* * *

Comic Morty Storm reports that he has no trouble making dates with girls: "My trouble is that they don't show up."

* * *

Don Porter handed a bill to a cab driver and asked, "Do you have change for a dollar?" "Mister," sighed the cabbie, "these days a dollar is change."

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BATHURST-SHEPPARD. Three bedroom bungalow on extra large lot, 50 x 190. Two kitchens, two baths. One bedroom basement apartment with separate entrance. Private drive. $5,000 to $8,000 down. Call Fred Rohrer at 226-1262 - BRETHOUR REALTOR.

COTTAGE FOR RENT

Luxury three bedroom cottage, furnished; Gravenhurst on Gull Lake. For rent June and July; call 537-2555 or 783-5840.

ROOM FOR RENT

BATHURST-BRIAR HILL. Furnished room in apartment; suit business person or student; call 783-8362.

LAWRENCE-BATHURST-DUFFERIN. Woman has lovely furnished room for rent in her apartment for businessman or lady; person would enjoy a good home; call 787-1515.

APT. FOR RENT

BATHURST-SHELBORNE. Luxurious self-contained two bedroom main floor duplex; walkout to garden; equipped; call 783-2461.

LAWRENCE-BATHURST. Brand new furnished basement apartment for rent. Call RU 1-3751.

HELP WANTED

Mature active woman to live in from April 18 - May 2; assist housekeeper with children while parents away; simple kosher cooking; no housework. Reference. Bathurst-Lawrence area; 783-0194.

HOUSEKEEPER NEEDED for widower. Please call collect: Michael Silverman, Jewish Social Service, Hamilton, Ont. - 528-8577.

COMPANION WANTED

BATHURST-GLENCAIRN. Jewish lady would like companion to share her home; all privileges; close to transportation and all facilities. 445-8977.

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Young Rabbi, highly experienced teacher and Day School principal seeks position for next year. Reply box #3593, The Canadian Jewish News, 3433 Bathurst St., Toronto 19, Ont.

APT. FOR SALE

BATHURST-WILSON, 2 bedroom co-op apartment; ground floor; suitable also for elderly person. Opportunity for anybody seriously interested. Below market price. Worth seeing. For information call 789-1956.

PERSONAL

ATTENTION LADIES AND GENTLEMEN who wish to find suitable marriage partners or friends. Mrs. Fren has well qualified people to help you and has been serving the community for many years. Call 532-4207 or write 1175 Bay Street.

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LYTTON BLVD—BATHURST

$98,500—On 1/3 acre of treed private grounds in this ideal location. Architect designed, Stone residence. Living room and dining room both have beamed ceilings and peg floors. 3 bedrooms; study.

TORONTO OBITUARIES

BANKS, SIDNEY. - On March 19th, late of 1637 Bathurst St.
BERENBAUM, MAURICE. On March 19th, late of Lindsay, Ontario.
BURROWS, MINNIE. - On March 22nd, late of 40 Fleriimack Rd.
COHN, MAX. - On March 18th, late of 345 Lonsdale Rd.
DREVNIG, ALLEN. - On March 17th, late of 15 Forest Wood
FIBER, MORRIS. - On March 19th, late of 330 Spadina Rd.
GINSBERG, ISAAC. - On March 21st, late of 37 Barclay Rd.
GOLDSTEIN, ROSE. - On March 19th, late of 19 Warwick Ave.
GROSSMAN, IDA. - On March 17th, late of 2121 Bathurst St.
KAPLAN, JAMES. - On March 19th, late of 1014 Spadina Rd.
SHAPPERO, ROSE. - On March 22nd, late of 303 Wychwood Ave.
SPIEGEL, JOSEPH. - On March 16th, late of 3560 Bathurst St.
STABNITSKY, ABRAHAM. On March 22nd, late of 18 Cedarcroft Rd.
STARKMAN, JACK. - On March 18th, late of 49 Corwin Cres.
TICKTIN, DR. PHIL. - On March 15th, late of 60 Ruddington Drive.

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MONTREAL OBITUARIES

BROWN, FREDRICK. - On March 15th, late of Montreal.
CAPLAN, HERBERT. - On March 18th, late of Cote St. Luc.
DEUTSCH, SENDER. - On March 18th, late of Montreal.
FRANKEL, LARRY. - On March 17th, late of St. Laurent.
LAMPERT, ISRAEL. - On March 16th, late of Cornwall.
MILLER, ABE. - On March 17th, late of Montreal.
RABINOVITCH, LEAH. - On March 17th, late of Montreal.
SCHAEFFER, ERNEST. - On March 19th, late of 1060 Pratt Avenue, Outremont.
WOODS, BELLA (GOLDENBERG). - On March 18th, late of Montreal.

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EVENTS IN MONTREAL

SATURDAY, MARCH 27:
Temple Beth Sholom Sponsors Israel's Inbal Dancers at Place Des Arts; 9:00 p.m.
Beth Zion Men's Club Musical; 8:30 p.m.
Israel Bond Davis Lodge B'nai B'rith Dinner. Honoree: Samuel Berger; Guest Speaker: Lord Edwin Samuel at Beth El Synagogue; 6:30 p.m.
Mizrachi Women Shoshanah-Etzion Chapter Theater Night at Van Horne School; 8:00 p.m.
Israel Bond Farband Labor Zionist Dinner. Honoree: Bernard Shae at Shaar Hashomayim Synagogue. Guest Speaker: General Meir Amit 6:30 p.m.
Farband Labor Zionist and JNF Evening. Guest Speaker: Lavy M. Becker at Spanish and Portuguese Synagogue; 8:30 p.m.

SUNDAY, MARCH 28:
McGill University 150th Anniversary. Participant: Mr. Lawrence Lande; 8:00 p.m.
Mizrachi Idealogical Conference at Young Israel of Montreal; 10:00 - 4:00 p.m.
B'nai B'rith Val Royal Chapter Art Sale; 8:00 p.m.

TUESDAY, MARCH 30:
Israel Bond-Hadassah Luncheon at Shaar Hashomayim Synagogue. Guest Speaker: Pat Burns; 12:30 p.m.
B'nai B'rith Montreal Menorah Chapter Handicraft and Hobby Show; all day.
Shaar Hashomayim Cantorial Concert with Cantor Zvi Halperin, Halel-V'Zimra 8:00 p.m.

THURSDAY, APRIL 1st:
Camp B'nai B'rith Women's Luncheon at Queen Elizabeth Hotel; 12:30 p.m.
Saidye Bronfman Center Fine Arts Department Presents "The Thursday Evening Film Series"; 8:30 p.m.
Women's Auxiliary of Jewish Convalescent Hospital Fashion Show; 8:00 p.m.
Pioneer Women's Organization Fashion Show at Chevra Kadisha-B'nai Jacob Synagogue 8:00 p.m.
B'nai B'rith Chomedey Chapter Fashion Show at Beth El; 8:00 p.m.
Shaar Hashomayim Sisterhood Donor Luncheon; 12:30 p.m.
Montreal B'nai B'rith Women Budget Affair at Bonaventure Hotel; 8:00 p.m.

Israeli girl recruits at a passing-out parade "somewhere in Israel." Their commander takes the salute

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MONTREAL NOTES

Mr. Moshe Neuer, a young Montreal attorney, was recently elected President of the Young Mizrachi Association.
Mr. Neuer, who is a graduate of the Bnei Akiva Youth Movement and of prominent Day Schools and seminaries, is an outstanding young intellectual and serious spokesman of the young committed element in Montreal Jewry.

MOSHE NEUER

Newly elected Vice-president is Rabbi Dr. Gerald Blidstein, a professor at McGill University; Immediate Past President, Melach Lehman; and Founding President, Joseph Deitcher. Board co-chairmen are David Brothman and Abraham Kaplan.

MONTREAL

PERSONAL

Widower, age 60, furrier, would like to meet interested businesswoman in fur trade; residing in USA or Canada. Reply to Box 400, The Canadian Jewish News, 6338 Victoria Avenue, Montreal 252, Que.

65 or over?

You may now qualify for the increased Guaranteed Income Supplement to your Old Age Security Pension.

Apply now!

If you received a supplement in 1970 . . .

you may qualify for increased payments after April 1st, 1971. At that time, the maximum combined Old Age Security pension and Guaranteed Income Supplement will be raised to $135.00 a month for a single person or a married person whose husband or wife is not a pensioner, and to $255.00 a month for a married couple who are both pensioners ($127.50 each).

If you did not receive a supplement in 1970 . . .

you may now qualify for one as of April 1st, 1971, because the amount of income you are allowed has been adjusted upwards. Nearly 300,000 more Canadians will benefit from this change. The new maximum Old Age Security pension and Guaranteed Income Supplement will be $135.00 a month for a single person and $255.00 a month for a married couple who are both pensioners ($127.50 each).

You have already received an information booklet and an application form for the supplement. If you think you are eligible, and have not already completed and mailed the application form, you should do so now. The increased Guaranteed Income Supplement is not sent to you automatically. You must apply for it each year.
For further information or assistance in determining whether you are eligible for an increased supplement, write the regional Old Age Security office at the addresses shown below:

Your regional Old Age Security offices are:

Building 102, Pleasantville
St. John's, Newfoundland
Phone (709) 726-8760

Dominion Building, 97 Queen St.
Charlottetown, P.E.I.
Phone (902) 894-6587

Ralston Building, 1557 Hollis St.
Halifax, Nova Scotia
Phone (902) 426-3711

Federal Building, 633 Queen St.
Fredericton, New Brunswick
Phone (506) 454-9711

15 Henderson St.
Quebec City, Quebec
Phone (418) 694-3332

685 Cathcart St.
Montreal, Quebec
Phone (514) 879-5750

789 Don Mills Road, Don Mills,
Toronto, Ontario
Phone (416) 966-6000

MacDonald Building,
344 Edmonton St.
Winnipeg, Manitoba
Phone (204) 985-3640

Dominion Government Bldg.,
Scarth St. & Victoria Ave.
Regina, Saskatchewan
Phone (306) 523-9671

646 Federal Building, 107th St.
Edmonton, Alberta
Phone (403) 424-0251

1230 Government St.
Victoria, British Columbia
Phone (604) 388-3631

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THE HONOURABLE JOHN MUNRO, MINISTER

We didn't let you know that Mrs. Feffer moved from Pitt Avenue to Ritz Boulevard. Nor did we print that Mrs. Saltz is vacationing in Jamaica

In these historic days, The Canadian Jewish News will continue to report facts and analyze the march of events so that you may read what is important and relevant to your own life and the future of your children

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PRESIDENT OF C.B.C. AT ZIONIST LUNCHEON CLUB.—Dr. George F. Davidson was the guest of the Zionist Luncheon Club arranged by the Toronto Zionist Council in cooperation with the Zionist Organization of Canada on March 9th.

Dr. Davidson explained the policy of the Canadian Broadcasting Corporation in reporting world events in general and coverage of Middle Eastern affairs in particular. After his presentation a question and answer period followed in which two prominent C.B.C. broadcasters, Knowlton Nash and David Halton participated.

The meeting was chaired by Rabbi Dr. David Monson, Chairman of the Toronto Zionist Luncheon Club; Mr. Daniel Monson, Q.C., President of the Zionist Organization of Canada introduced Dr. Davidson and the Chairman of the Board, Mr. Julius Hayman, expressed a vote of thanks.

From left to right: David Halton, C.B.C. Middle East correspondent; Daniel Monson, Q.C., President, Z.O.C.; Dr. George F. Davidson, President, C.B.C., Dr. George Liban, Executive Vice-president, Z.O.C.; Knowlton Nash, Director of T.V. Information Programs.

CANADA'S NUMBER ONE JEWISH INDUSTRIALIST SPEAKS ABOUT HIMSELF

PAGES FROM AN AUTOBIOGRAPHY

by Samuel Bronfman

SEVENTH IN A SERIES

This week we look at the operations of Distillers Corporation -- Seagrams Limited throughout the world.

COSTA RICA

Our operations in Costa Rica in Central America began only last year. Our new company there is known as Distiladora Conveco, S.A., and Rafael Segouia is president and general manager. Our plant is located in Curridibat, a suburb of San José, the capital.

We produce gin, vodka and several types and brands of rum. We also produce Canabar, a molasses spirit.

From Costa Rica we are beginning to export in small quantities and we expect this business to grow.

We also bottle whiskies there and plan to produce local whiskies. As is our custom in other countries, we also import products we produce elsewhere.

VENEZUELA

For many years in Venezuela the Curiel Company were our agents and Benjamin Chumaceiro was associated with that firm. One day Benny came to me and explained that he had two sons and would like to go into business for himself to build an organization which later his sons would carry on.

I was very much impressed with Benny Chumaceiro and agreed on the spot to join with him. Together we established the C.A. Distribudora Chumaceiro Company in Caracas as importers and distributors. This business has done very well.

From Benny I learned that Venezuela was an important rum market. Later I visited Venezuela and we decided, then and there, that Benny and our Company would build a distillery. I asked him to find a site and provided the technical assistance required.

Benny met the Vegas family who owned a small distillery at La Miel, about 250 miles to the west of Caracas, near the headwaters of the mighty Orinoco River. We purchased this distillery and proceeded to enlarge it and to add equipment to produce whisky, rum, gin, vodka, brandy, liqueurs and wines.

Today this important operation occupies 52 acres. The Chumaceiro, Vegas, Curiel and Benedetti families are all associated with us in this venture. They are all distributors in Venezuela.

One of our most important products there is Caicque, a four-year-old rum so good that it now has 50 per cent of the rum market.

In all, our Venezuelan operations have become quite large and we enjoy a most happy business relationship there. We also enjoy most friendly relations with Benny Chymaceiro and his family. His son, Harold, heads the production side of the business while his second son, Ronald, heads the sales side. They are both fine young men, having inherited the excellent qualities of their mother and father.

BRAZIL

Our production operations in Brazil began in 1966. We have, of course, been shipping our products from other countries to Brazil for many years and have long had a sales organization there.

Brazil, as you know, geographically ranks among the largest countries in the world and has a great future. There, on the outskirts of beautiful Rio de Janeiro, we produce rum, vodka and gin and blend and bottle whisky. Our manager is José Goncalvas.

We are Number One in rum in Brazil with our Monteilla brands.

Sales of brands we import into Brazil are progressing and we plan to develop our business there into a great operation as befits a great country like Brazil.

South America is an exciting continent of warm and gracious Latin hospitality and patrician courtesy. I am so interested in its development that I am one of the founding governors of the Canadian Association for Latin America.

ARGENTINA

In 1963 we purchased, from the distinguished Ibarzabel family, a very large distillery at Tucaman which is about 1,000 miles north of Buenos Aires. Some of the members of the family have remained with us as shareholders. Our president is Jorge M. Mayer.

In addition to our production of whisky, liqueurs, gin, vodka, rum and brandy, we also produce Geneva gin which is a very important product in Argentina as it is in Holland and in the Province of Quebec, Canada.

In Buenos Aires we have a blending and bottling operation. We are also engaged in producing special yeast for bakers and today provide about 50 per cent of Argentinian bakers' requirements.

UNITED STATES OF AMERICA

In the United States of America, our senior company is Joseph E. Seagram & Sons, Inc. with headquarters at 375 Park Avenue, New York. This Company, through its subsidiaries and affiliates, owns and operates 12 distillery plants, a large winery business and an oil company.

The United States is by far our most important area of operation. Here we produce and sell our American products which account for a large percentage of our total sales. The U.S.A. is also the largest market for our Canadian and Scotch whiskies and the largest buyer of the fine products we produce in France, Italy and other countries.

The story of how we developed our American business—both production and sales—is rather interesting and had its beginning in Canada. Earlier I mentioned that in 1928, when Prohibition was still in force in America, I became convinced that Repeal was inevitable. I also mentioned that we began in that year to increase our production in Canada, to build new warehouses and to fill them with maturing whiskies. These whiskies were to be essential for our successful entry into the American market when Repeal became a fait accompli. It is important to note that when Prohibition began in the U.S.A. in 1919, almost all distilleries there, with the exception of a few specially licensed to produce whiskeys for medicinal purposes, were shut down.

I gave him a free hand to form a large research organization and build a special building on our Louisville property as its headquarters.

I said to Fred Willkie—"I am engaging you to take full charge of our production and giving you a free hand in research, but I want you to remember one thing: Rule one in the Book of Seagram is—'Make Finer Whiskeys. Make Them Taste Better'."

Many of the young men he engaged then were just out of college. A large percentage of them have developed into key positions in our Company in the United States, Canada and other parts of the world.

Even in those early years, even before the U.S. entry into World War II, we had so much technical knowledge in our Company that during the war we carried on research for the Government in making butadiene for synthetic rubber which was greatly needed for the war effort.

When World War II broke out, all distilling of potables ceased. The U.S. Government required the full operations of all distilleries for the production of alcohol for war, not only for synthetic rubber, but for a thousand and one other uses.

As a result of the war, normal business, of course, was subject to many difficulties and derangements. To continue to supply our whiskeys without distilling meant a serious depletion of our inventories. Rationing soon became necessary, but no customer was forgotten. Our policy was to supply each distributor, and each State, at a reduced percentage of what had been purchased before the war.

During the war the great shortage of whiskey had made rum a popular drink, and we followed the trend immediately. First, we began to import rum from Puerto Rico, and after the war, we built our own distillery there. Later we merged with two other local distilleries and formed a new subsidiary, the Puerto Rico Distillers Company with José Victor Oliver as president. All this enabled us to build up our excellent Ronrico brand and several other rums. Today José Victor is chairman, and Dr. Herminio Brau is president, of our Puerto Rican Company.

Many of the larger U.S. distillers, to keep their businesses going during the war years, were acquiring smaller distilleries with inventories from owners who were very glad to sell out at a handsome profit.

Among our acquisitions of this period was the Frankfort Distilling Company with Four Roses as its leading brand. This company was continued as a separate operation with Ellis D. Slater as president. Later, a new firm, Four Roses Distilling Company, was established to market Four Roses blended whiskey and other fine products. Four Roses has since become one of the leading brands in America.

The establishment of the Kessler Distilling Company as one of our subsidiaries is again another story.

One day not long after Repeal, Emil Schwarzhaupt, a friend of many years, asked me if I would like to perform a good deed which would redound greatly to the benefit of our Company. It would be a great thing, Emil thought, if I were to meet Mr. Julius Kessler and take him into our organization. How right he was!

Julius Kessler at that time was 78 years of age, and a most charming man. He had been head of a corporation which operated 47 distilleries prior to Prohibition. Having lived in Europe for several years he had returned to the United States and was looking for new fields to conquer.

He formed the Kessler Distilling Company as one of our subsidiaries, and established the Kessler brand. By the time he passed on, Kessler was the largest selling brand of whiskey in its category in the United States. He is remembered as one of the top men in our Company and in the entire Industry. His association with us, he told me, was the happiest period of his life.

Our entry into the wine business also came about in an interesting way.

In 1932, after visiting with our associates in London, England, my wife and I took a little jaunt around Europe by way of celebrating our tenth wedding anniversary.

While we were staying at the Adlon Hotel in Berlin, one of the directors of The Distillers Company, Mr. Redfern, introduced us to Franz Sichel. He was one of their distributors in Germany, and the Sichel family had been in the wine business in France and Germany for many generations. We became good friends.

Imagine my surprise when Franz landed unannounced in Montreal in 1942, a refugee from the Nazi holocaust. He had escaped from Germany without even proper papers, and he wished to go to the United States. I was able to arrange entry for him, and I asked him what he planned to do. "I know only one business", he said, "the wine business."

I suggested that he go first to California, and I agreed to form a wine company if he found conditions favourable. He found rather more than that.

In California, and quite by accident, he met his lifelong friend, Alfred Fromm, whose family in Mainz, Germany, had owned a winery firm adjoining the Sichels'. Neither Alfred nor Franz had any idea where the other was until they met in San Francisco.

Alfred Fromm had by then established an association with the Christian Brothers, the internationally respected religious Order which numbers some 22,000 Brothers throughout the world. In addition to their main function of teaching, the Brothers also own and operated vineyards and excellent wineries in California.

This led to the forming of the firm of Fromm & Sichel with our Company as their partners, and this fine association has developed into one of the great wine businesses in America.

My friend Franz Sichel, who has now passed on, and my friend Alfred Fromm, two outstanding men and distinguished vintners, have both played a most important leadership role in the development of the American Wine Industry.

Our association with Fromm & Sichel caused me to give more thought to wines. From this came a burst of activity and expansion. I learned about the Paul Masson Vineyards, established in 1852 and beautifully situated in the Santa Cruz Mountains above Saratoga, California. We purchased this fine company and, with Otto Meyer as president, have greatly expanded it. Today it, too, is one of America's great winery businesses.

Next we gave thought to imported wines which led to the purchase of Browne Vintners Company, U.S. sales agents for a number of imported quality wines and whiskeys. Oscar Wile became president.

While we were expanding in the wine business, we were also facing the post-war problems of distillers. At the end of World War II our inventories were very low. We began at once to rebuild them, but it was a process of several years, and during that time we had to continue rationing.

TO BE CONTINUED

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Think of the surprise and pleasure your friends and family in Israel will have on receiving this unexpected and welcome holiday greeting from you.

To take advantage of this convenient offer, all you need do is to fill out and detach the coupon below and send it via Air Mail directly to the main office of Super-Sol in Bnei Brak, Israel, along with a check in the amount indicated. Super-Sol will do the rest — dispatch the Gift Certificate with your personal greetings and send you a confirmation of delivery.

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CJN-4/71

SINAI

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Withdrawal—1957 style

Despite all the past 15 years' dramatic changes in the international scene and in the balance of power (both local and external) in the Middle East, Israel seems to be facing a situation which is uncomfortably reminiscent of the political aftermath of the Suez-Sinai embroilment in 1956-1957.

There is the same combination of the Great Powers, including Israel's allies of yesterday, and the secretariat of the United Nations; the same insistence on the doctrine that, no matter how justified the war and how great the risk, all territory conquered by military force must be abandoned without proper negotiations or foolproof safeguards.

History may repeat itself; but its bitter lessons are never learned, even though they can be found in the records of recent events. And few events have been better documented than the story of how political defeat was snatched from the jaws of military victory in November, 1956.

Take, for instance, this bit of evidence from the memoirs of Sir Anthony Eden (now Lord Avon), Britain's Prime Minister at the time of Suez and one of the principal characters in the drama of those days: "Nasser had received a humiliating defeat in the field and most of his Russian equipment had been captured or destroyed by the Israelis and ourselves. His position was badly shaken. Out of this situation intelligent international statesmanship should, we thought, be able to shape a lasting settlement for the Arab-Israeli conflict and for the future of the (Suez) Canal.

"We have not understood that, so far from doing this, the United Nations, and in particular the United States, would insist that all the advantages be thrown away before serious negotiations began. This was the most calamitous of errors."

Although Sir Anthony—justifiably—places the main responsibility for the calamitous mistake at the door of the Eisenhower Admin

An Israeli armoured battalion crosses the old international border between El Arish and Gaza as Zahal began its withdrawal from Sinai in December, 1956

istration and especially its Secretary of State, the late John Foster Dulles, the British Government and he personally were not without blame, either. He himself was responsible for one of the most bizarre diplomatic turn-abouts towards the end of the Egyptian war.

By November 4, 1956, the Israelis were, in fact, ready to accept a ceasefire (for which the UN and the Americans were pressing hard) as their forces virtually completed "Operation Kadesh," the code-name of the Sinai Campaign. They agreed, however, to procrastinate in response to urgent pleas from their British and French allies, who needed the excuse of continued hostilities for the landing of their expeditionary force at Port Said, which had still not taken place.

Having thus exposed the Israelis to the wrath of the UN and USA, the British and French thereupon sent a joint note to the UN, which stated that "the two Governments still believe that the intervention of an international force was necessary to prevent the continuance of hostilities between Egypt and Israel and *to ensure the prompt withdrawal of the Israeli forces.*"

This manœuvre—bitterly resented by an outraged David Ben-Gurion—was the first, but far from the last, indication that the British Government (very reluctantly followed by the French) would henceforth try to extricate itself from its grave predicament by abandoning Israel and joining the international chorus of demands for a "prompt withdrawal."

The Soviet diplomatic stance was as brutal as the Soviet action in suppressing the Hungarian revolt which occurred at the same time as the Suez-Sinai campaigns, but which remained immune from any UN displeasure, partly because of the Soviet veto and partly because of the double standard operating within the United Nations.

No sooner was Hungary bloodily "pacified" than the Soviet Premier, Marshal Bulganin, sent similar notes to Israel, Britain and France threatening to "crush the aggressors by force," including atomic weapons.

Moscow also spread the rumour that Soviet "volunteer units" might be sent to Egypt. This was probably brazen bluff, but it sent shudders down the backs of Western statesmen and heightened the clamour for withdrawal lest the whole world be plunged into a nuclear holocaust.

Moreover, both the Americans and the British became apprehensive about their military, political and economic positions in the oil-rich Arab world.

While the UN occupied itself with passing resolutions, some threatening dire sanctions, the Americans applied the same kind of pressure against Israel that forced the British and French to withdraw: the withholding of financial aid and oil. Indeed, trying to justify this kind of pressure on Israel to worried Congressional leaders, President Eisenhower argued that a similar threat of sanctions had been—successfully—applied to America's principal allies in Nato, Britain and France.

The President, in more courteous letters to Ben-Gurion, and the State Department in much more blunt statements to Mrs Golda Meir (then Foreign Minister) and Mr Abba Eban (Ambassador to the USA and UN) clearly hinted at economic sanctions and the expulsion of Israel from the UN. At a certain stage in the pressure, grants-in-aid were actually suspended; and Dr Nahum Goldmann even warned Jerusalem that fund-raising for Israel in the United States might be prohibited.

Thus Israel was gradually forced to evacuate Sinai without obtaining the guarantees against an Egyptian re-entry and of the right of Israeli passage through Suez. But for several weeks—until March, 14 years ago—Mr Ben-Gurion and Mrs Meir were still stubbornly holding out against the withdrawal from Sharm el Sheikh and Gaza.

Israel's minimum demands called for concrete assurances that Egypt would not be reinstated in Gaza and that freedom of passage through the Gulf of Akaba would be safeguarded. In the end Israel obtained from the Americans a very vague assurance on Gaza, but an explicit one (endorsed also by other maritime nations, including Britain and France) on the international character of the waters providing access to and from Elath.

In response to the pressure and the pledges Israel decided to hand over both Gaza and Sharm el Sheikh to the UNEF. Welcoming the decision in a letter to Mr Ben-Gurion, on March 2, 1957, President Eisenhower wrote: "I know this decision was not an easy one. I believe, however, that Israel will have no cause to regret having thus conformed to strong sentiment of the world community as expressed in various UN resolutions relating to withdrawal."

Ten years later the President was proved wrong and the Middle East was once more ablaze.

AS THE PRESSURE FOR AN ISRAELI WITHDRAWAL FROM THE OCCUPIED TERRITORIES BEGINS TO MOUNT, GABRIEL RAY RECALLS THE EVENTS OF 1956-57 WHEN WITHDRAWAL LAID THE GROUNDWORK FOR THE SIX-DAY WAR.

MAJOR GRISHA FEIGIN

JCNS exclusive from Jerusalem

Profile of a hero

Major Grisha Feigin, the most recent eye-witness to the plight of Soviet Jewry shuns publicity and prefers not to talk about himself. "I am just like the other Soviet Jews now engaged in the struggle for our Jewish self-respect," he says.

Of medium height, middle-aged and quietly spoken, Major Feigin is a hero both of the Soviet war against the German invaders and of the Jewish war against Soviet oppression. His military tally was two wounds, seven decorations and nine mentions in dispatches—but these came years after he volunteered for Red Army service at the age of 16.

He was first slightly wounded during the campaign in Poland, but ran away from hospital to return to the front. He was wounded again, this time seriously, in the final battle for Berlin.

After attending a four-year course at an officers' school, he served in the Soviet Far East, holding the rank of major. But in 1955 a court of honour, comprising his brother-officers, transferred him from active service to the reserves, with the rank of captain. His crime was "bourgeois nationalism," arising from a protest against official antisemitism in the Soviet Union.

After his return to Riga and civilian life, there followed a long period of protest against the plight of Soviet Jewry, interspersed with imprisonment, police raids and interrogations.

Undeterred, Feigin kept up a flow of letters to Soviet VIPs—including Marshal Voroshilov, Prime Ministers Khruschev and Kosygin, President Podgorny and the Soviet Communist Party chief, Brezhnev. He never received a reply, the only result was yet another visit from—or to—the secret police.

In May, 1970, Feigin wrote once more, this time to the presidium of the Supreme Soviet. He also sent back his seven decorations.

In his letter he said that he was returning his medals in protest against Soviet policy, which deprived the Jews of Russia of their national rights and which, externally, was aggressively hostile towards Israel. For similar reasons he also renounced, a few months later, his Soviet citizenship.

On December 18, 1970, after writing an open letter to Brezhnev, accusing the Soviet authorities of "a criminal attitude towards the Jewish people," Feigin underwent his most bizarre experience.

An ambulance stopped outside his flat in Riga, carrying a uniformed attendant and three male nurses in white coats. Although Feigin explained to them that he was in good health and had not called for an ambulance, they told him he was sick and needed hospital treatment.

They forced him into the ambulance and took him to a mental asylum, where he was placed in a hermetically sealed cell for unruly madmen.

The diagnosis of Feigin's "illness" was already in the hospital: definite signs of chronic schizophrenia, of which the symptoms were maniacal letters and systematic abuse of the Soviet authorities.

Feigin's detention aroused public protest, not only from his personal friends—who even staged a demonstration inside the hospital—but also from a group of Riga doctors, some of them non-Jews, who demanded his release in a letter to the Latvian and central authorities.

After three weeks, a specialist arrived from Moscow. A conference was held with the local doctors and Feigin was released. At the end of January, he was deprived of his Soviet citizenship and told to leave.

ISRAEL AND CANADA ESTABLISH AIRLINK

On April 1 Israel will become the 15th foreign country linked to Canada by CP Air service. An Israel-Canada air agreement signed in Ottawa recently has authorized El Al and CP Air to operate between the two countries.

The inaugural flight will leave Toronto at 4 p.m. Thursday, April 1, arriving at Lod Airport, Tel Aviv, at 12:30 p.m. Friday. First departure from Israel will be at 2 p.m. Friday, April 2, arriving Montreal at 9:30 p.m. and at Toronto at 11:10 p.m.

CP Air has leased space in the Shalom Tower in Tel Aviv. A ticket office will be located at street level and the district sales office is on the 20th floor.

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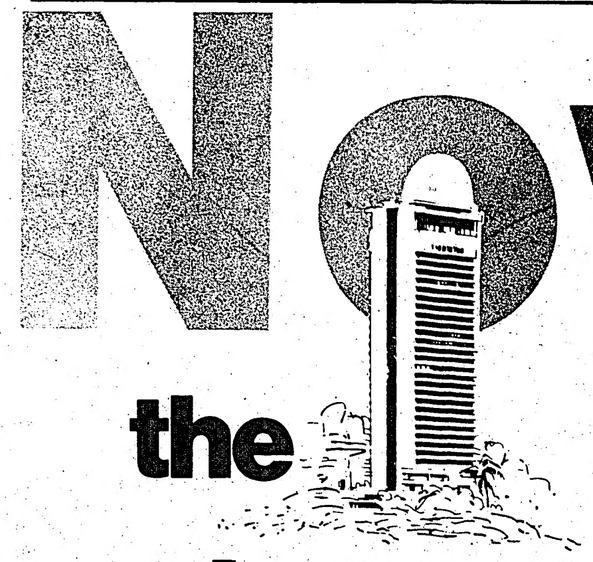

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ISRAEL "WHERE IT ALL BEGAN"

Wild West in Mid-East

JCNS exclusive from Jerusalem

Sharm el Sheikh. This is where it all started in that distant spring of 1967, when Gamal Abdel Nasser, in a fit of suicidal bravado, ordered his Army to close the narrow strait between here and the island of Tiran to Israeli shipping sailing north to the Negev port of Elath.

Here, too, is where Anwar Sadat would like to finish it, with an international force based on this sun-baked bay, its waters ruffled now by a February breeze blowing across the strait from the craggy mountains marking the Saudi Arabian shore.

It requires no strategist to understand the commanding position of this point and the abandoned Egyptian military stronghold at Ras Nusrani near by, where two massive naval guns, one a museum piece of British 1914 vintage, have been pointedly spiked by the Israelis.

It does need imagination to picture an international Army sunning itself on these shores where today holidaying Israelis and foreign visitors ferret peaceably among the mangroves, skin-dive from the coral reefs or sun themselves on a beach as long as a dream and empty of any other inhabitant.

Life is somewhere else and, at its nearest point, at the Desert Inn Caravan which, despite its exotic name and impossible Beduin waiters recruited from some nearby oasis, is little more than a ramshackle collection of trailers and prefabricated huts grouped in a fashion reminiscent of a Wild-West stockade.

Though the style is distinctly Middle Eastern, it is hard to shake off the Wild-West mood. The Indians are Beduin, toting not tomahawks, but long-barrelled rifles. The cowboys are the young soldiers drawn to the nightly discothèque and making their entrance with the same swaggering air as Gary Cooper stepping into the saloon bar.

Only the sea, Israel's sole, vital link with the southern world, is a reminder of the larger realities.

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